# THE COMMONWEAL

*A Weekly Review of Literature, The Arts and Public Affairs*

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## THE NEW DEAL AND MEXICO

PLUTARCO ELIAS CALLES, *El Jefe Maximo,* the Supreme Chief, of Mexico, the man who wields political power as unlimited as that possessed by Stalin, Hitler or Mussolini, addressed by radio, on June 20, from the governor's palace at Jalisco, the entire population of his country—"his" country in the most absolute sense of the words.

"We must enter into consciences, and take possession of them," declared this Mexican Caesar; "the conscience of the children, and the conscience of the youth; for the youth and the child must belong to the revolution. . . . With all their trickery the clericals cry: 'The child belongs to the home; the youth belongs to the family.' Egoistic doctrine! Child and youth belong to the community, to the collective body; and it is the revolution's unescapable duty to attack this section, and dispossess them of consciences, to uproot all prejudices (i. e., religious beliefs) and to form the national soul. For this end I urge and exhort all the governments of the republic, all the revolutionary elements of the republic, that we give definite battle, on whatsoever plane, and to whatsoever limit, in order that the consciences of the youth shall belong to the revolution."

This is the cardinal principle of Moscow, the primary law of Bolshevism, and likewise of all governmental systems in which the State seeks absolute supremacy, whether for nationalistic, racial or economic ends, or for all three purposes combined. Legislation—it would perhaps be more truthful to say a dictatorial decree—has already been prepared to carry out Calles's dogma. With the partial exception of the universities, and of scattered religious schools in some of the Mexican states which though frightfully hampered and weakened have not yet been totally suppressed, the whole educational system of Mexico is already controlled by Calles. What is called the "scientific Socialism" upon which the revolution is supposedly based, has been especially well demonstrated in the state of Tabasco, under Governor Garrido Canabal, who was, therefore, eulogized by the Supreme Chief of Mexico as the flower of the revolution and the model of all governors. He has named his three sons "Lenin," "Lucifer" and "Satan." At a recent cattle exposi-


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tion, at which he commanded the attendance of the public school children, he exhibited bulls, cows, stallions, and boars, "in action, naming the prize bull 'God,' and the prize animals in each class by other sacred titles," to quote from the article written by the Reverend Michael Kenny, S. J., for the Baltimore *Review* of October 12, the diocesan organ of Archbishop Curley, which also publishes "A Message to the President of the United States," in which it particularly calls to his attention the fact that the United States Ambassador to Mexico, Josephus Daniels, has publicly praised the educational policy of the Supreme Chief of Mexico.

For on July 25, Ambassador Daniels, addressing the Seminario, the official directors of Calles's educational storm troops, declared: "The spirit of Mexico today was clearly and succinctly expressed last week at Guadalajara, in a phrase as brief as Jefferson employed some decades ago. General Calles, directing all Mexican patriots and especially those exercising directive functions, said: 'We ought to enter into and take possession of the mind of the children, of the mind of the youth.' In order to realize this ideal, which is the only one that can give Mexico the high place visioned for it by its statesmen, the government has been making the rural schools a social institution."

Josephus Daniels, a leader of the Democratic party of the United States, a country which remembers Jefferson in connection with religious liberty, not in association with the Supreme Chief of a government pledged to the destruction of religion, apparently balked at one word in Calles's edict—the word "conscience." He substituted the vaguer word "mind," but otherwise, apparently, he found himself in full agreement with the dogma of the Totalitarian, Atheistic State laid down by the Supreme Chief. "General Calles," he continued, "has seen, like Jefferson, that no people can be at the same time ignorant and free. For the same reason he, and President Rodriguez, and the President-elect Cardenas, and all the statesmen of ample vision, have been establishing education as the principal duty of the country. They recognize that General Calles has launched a challenge that goes to the root of the settlement of all problems of tomorrow."

Not only the "men of ample vision" eulogized by the American Ambassador can recognize that challenge. There are many millions of American citizens who also recognize it. In spite of the censorship in Mexico, which has so badly hampered the news-gathering American agencies in that country, the American secular press has told part of the terrible story of relentless persecution of religion in Mexico and the building up of a State tyranny comparable in its intensity if not its territorial magnitude to that of Russia or Hitlerized Germany. Protestants and religious Jews as well as Catholics are aware of some of the facts. The readers of the Catholic press know the full extent of the horrible situation. Now, in its special number, the Baltimore *Review* lays the whole story before President Roosevelt.

In this country there is proceeding a tremendous social movement which in praise or in blame or in mere confusion of mind is being called a revolution. State power is being exercised in a way previously unknown save in the World War period. It is hoped and believed by many millions—no doubt, as yet, by a great majority of the people—that these measures, this whole tendency, is intended and will operate as a just and beneficent use of governmental power in an emergency, and that it will go no further than to bring about much needed reforms in our economic, social and political institutions. But there are many others, and their numbers rapidly increase, who dread, or pretend to dread, that we too are adrift on the tide of that fundamentally subversive revolution which has engulfed the hapless peoples of Russia and Germany and Mexico.

The words and actions of so representative and so powerful an official of the government of the United States as Ambassador Daniels in Mexico, upholding the destructive central policy of the Absolute State, will have a profound effect upon the New Deal in the United States, as well as that New Deal in Mexico which seeks to subvert the very foundations of western civilization. If they are not rebuked, and if their implication is not denied, by Ambassador Daniel's government, millions of Americans—Protestants, Jews and Catholics—may well ask themselves how soon they are to meet the same fate here as their fellow religionists are suffering in Russia, Germany and Mexico.

## WEEK BY WEEK

### The Trend of Events

SENATOR BUCKLEY emerged from the White House, was interviewed and suggested that it might be worth observing the President's continued interest in lowering the gold content of the dollar as a panacea for economic woes. Immediately those who bet on a thirty-cent greenback went out and bought metal stocks with more avidity than Wall Street has witnessed in several moons. Thereupon Senator Lewis emerged from the White House, was interviewed and let it be known that according to the latest reports the President was determined to countenance no further inflation. The effect upon the commodity markets was the reverse of the day before. All this may be described as Scene 9 of a play which could be entitled, "Keeping the Nation in the Dark." Business (which is the sum-total of all enterprises

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having commitments to make reckonable in dollars and cents) is naturally appalled by this lack of definiteness. Commentators, for the tribe still exists, spend their time wondering which way the government is "veering." The speeches of Secretary Roper and of Professor Moley have been labeled approaches to the Right, and those who should be on the inside profess that inspiration is not wanting in both cases. On the other hand Professor Warren seems to have given his students another holiday, and the elections—which apparently will produce a Congress more radical than the last—are just around the corner. It is a wise man who knows the meaning of these events. We content ourselves with observing that one conclusion is at least fairly obvious: either the President really doesn't know which course he ought to pursue, or he does know and is maneuvering for control of Senate and House in the fall. Whichever it may be, the undoubted disadvantages of our form of government are apparent. Nothing is more badly needed than some kind of fixed policy, on the basis of which enterprise which alone can put men and money to work, can alone prosper; and it matters little whether the absence of such a policy is attributable to indecision or to the hampering obstacles of parliamentary debate.

**Politics with the Pistol**

ENDEAVORING to solve the mystery of King Alexander's murder, European police have cast light on aspects of the general political situation which merit the adjective "hair-raising." Thus it was stated that Kaleman was a member of a band of Macedonian terrorists recruited from several parts of the Balkan peninsula and pledged to use violence against their foes. One dispatch asserted that a camp of these terrorists, reinforced by exiled Croats, was actually maintained by Hungary for possible use against Jugoslavia. Stories of comparable organizations have been going the rounds, and observers whisper that several Central European governments have not scrupled to recruit groups designed to carry out desirable political assassinations. The events of June 30 in Germany can be accounted for on no other hypothesis. This trend is interesting in a horrible way, because it shows that nationalism engendered by current rivalries and hatreds is fully capable of aping everything formerly done by revolutionary nihilism. Once the State becomes the final arbiter of morality, it is obviously lawful to attempt anything adjudged helpful to the commonwealth. Therewith the custodian of law becomes itself lawless—a logical and necessary consequence of a vicious theory. The statement cannot be too often repeated in these times that the individual conscience needs to guard against acceptance of this theory with just as much earnestness as it uses to ward off other temptations. Patriotic passion is after all no whit better than sundry less gaudily uniformed cupidos. It can be useful, as are all natural urges, but it can also be the last refuge of the scoundrel.

**One Side of the Ledger**

AN AMERICAN FEDERATION OF LABOR bulletin supports the contention which the great majority of impartial citizens have been making during recent months—that the only way in which poverty can be relieved and employment stimulated is through the revival of business. The total result of government expenditures for public works has been temporary jobs for some 2,000,000 persons out of a total of 10,000,000 not employed. We have for many years past held that universal experience with emergency public works is very unsatisfactory—that they are all to the good in certain slack times, when surplus revenues on hand can be wisely expended, but that they are useless as a "business primer" when their economic effect is to burden industry with heavy taxes and to send the government scampering about in quest of new loans. Today there is every reason for maintaining the same attitude. The cost of relief through such works is not only proved unwarrantedly high, but it is also demonstrably ineffective from an economic point of view. Of course the result might have been different if the government had elected to spend the profits from gold devaluation immediately while facilitating the extension of credit to business in every way possible. Then the devaluation would have meant something tangible, at least by way of motor energy. But the government was in the position of a man driving a truck up a steep hill, who, after having filled his tank with pure benzine, put on the emergency brake for fear of getting pinched for speeding. We have got a little nearer the top, but the benzine is nearly all used. Accordingly the whole burden of relief is now particularly heavy. It can't be dumped overboard, any more than the truck driver would like to unload his cargo. Perhaps the only thing to do is to loosen the brakes. Fortunately, the structure of business is relatively sound; and, granted the opportunity for prompt and impressive action, some important change for the better should be quite within the bounds of probability.

**Peaceful Assemblage**

TO GIVE testimony of faith is a valuable thing and, of course, the interior purification of the individual through the supernatural grace of the sacraments, is something tremendously important and real. As regards worldly affairs, it is a purification of life at the source, the straightening of the individual and the relation of all his little temporalities and

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the direction of his energies to great, enduring, good ends outside himself. The throngs that knelt around the towering white cross in Palermo Park, Buenos Aires, while at the altar at the foot of the cross Cardinal Pacelli celebrated Mass, were a testimony and that something more—living human beings who had partaken of the sacrament of the Eucharist instituted by Our Lord at the Last Supper. News reports tell that the throngs stretched nearly a mile in all directions from the cross and that there were there more than 1,000,000 men, women and children. Prayer, reverence, meditation and singing (what mighty singing it must have been!) occupied them. They were attending in body and spirit at the memorialization of the beautiful liturgy of the Church which is like a priceless work of the jeweler's art in which the central gems are the very words of Christ instituting the memorialization, and around them cluster the most precious words of the Apostles, of the first Christians in their celebrations of the Mass in the catacombs, and of the saints and the greatest minds down through the ages devoted to the service of God in all the lands of the globe. The outwardness of these great Eucharistic congresses, the largest assemblages in the world, in a world at present given to mass demonstrations of political and military fervor usually bellicose and tyrannical in intentions, should be heartening to anyone who respects freedom of conscience, the free congregation of men and women for peaceful, noble ends, and the preservation of high spiritual life and discipline.

**The Ignorant and Dirty**

INTELLECTS are more brittle than usual, or the extraordinary manifestation of nearly everything regrettable made by the Reverend Gardiner Mumford Day at the recent general convention of the Protestant Episcopal Church would not have to be recorded. The Russian Church, he said, is "a reactionary, counter-revolutionary force, run by ignorant and dirty priests." We shall hazard no comment on the "force," assenting cheerfully to the proposition that Dr. Day's six weeks in Russia may have been far more fruitful than our own, bringing a picture of "progress" and "reaction" vastly more clear-cut and impressive than any we could secure. It is rather the word "dirty" we wish to comment upon. Does it not seem that even in Williamstown, Massachusetts, from which genteel and hygienic community the orator hails, news of what the Russian Church may have been forced to endure, of dirtiness and worse, by way of professing its faith in Christ, should have been hawked about by some village gossip? We fear that to Dr. Day, with torso duly scratched and linen in the best shape, Peter and James coming in with a draught of fishes would have been a sorry sight at best—not to mention Saint Paul back at the weaving trade after a jaunt in the steerage of none too clean a boat. Which brings us to the word "ignorant." It so happened that there was in attendance at that convention a great Russian theologian, one of the most learned men (from certain valuable points of view) now living. Our wager is even if that theologian forgot most of what he knew, the civilizing process would leave too distinct a trace behind to permit his ever making a fool of himself to one-third the extent to which Dr. Day triumphantly attained.

**Maritain to Lecture**

FEW MORE important intellectual events are likely to occur in New York this year than the lecture to be given by M. Jacques Maritain under the auspices of the Catholic Book Club, in the Town Hall, Monday, November 5, at five o'clock. The lecture will be in English, and its subject is "Knowledge and Wisdom." It will be an application of the philosophy of Saint Thomas Aquinas to modern problems of art and science. M. Maritain will come to New York from lecturing at the University of Chicago, and this will be his only appearance in New York. As readers of his books are pleasurably aware, M. Maritain is one of those rare philosophers who are artists as well, and while in no way "popularizing" his work by any meretricious tricks of rhetoric, he may be ranked with such attractive stylists as Santayana or Bergson, however different he may be from such thinkers in his fundamental principles. Many of his books have appeared in English translations, among them, "Art and Scholasticism," "The Things That Are Not Caesar's," "The Angelic Doctor" and "Introduction to Philosophy." Converted to Catholicism through the influence of Léon Bloy, M. Maritain, since 1908, has given himself to the study and the reexpression of scholastic philosophy. Today he ranks among the chief leaders of the widespread renaissance of Thomistic philosophy. He has lectured at the Universities of Louvain, Geneva, Milan, Oxford and Heidelberg, has given courses in St. Michael's College, Toronto, and holds the chair of philosophy at the Institut Catholique of Paris. He is not a philosopher of the cloister, however, for he has been a most active leader of the French Catholic revival, editor of highly important series of important books in many fields, and constantly seeking to bring the powerful influence of Catholic intellectualism into all the modern arenas of debate. We bespeak from readers in New York and its vicinity the most active cooperation with the Catholic Book Club in making this important event the success it ought to be—from the point of view of a good audience. Of its success otherwise, we feel already assured.

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# WHAT OF THE CONSUMER?

By RICHARD J. MAYER

*In the following paper Mr. Mayer deals with a matter of vital interest: will the price-raising activities of the government drive the cost of living beyond the level to which the average citizen can adjust his income? He analyzes the problem by describing in detail the cost of bread and the factors which enter into that cost, thus offering an analogy for other items in the budget. Mr. Mayer believes that while the consumer will be at some disadvantage as a buyer, he has gained proportionately as an earner.—The Editors.*

IN HIS message to Congress President Roosevelt said: "We would save and encourage the slowly growing impulse among consumers to enter the industrial market place equipped with sufficient organization to insist upon fair prices and honest sales." Washington says: (1) No food "profiteering." (2) Our goal is still the higher parity prices for raw staples.

Can these two apparently divergent campaigns be achieved at one and the same time? It is the administration's contention that it can. Drought and acreage reduction combined have resulted in small crops. By the age-old laws of supply and demand, the farmer will receive higher prices for his products, and the consumers must meet the higher cost of foodstuffs. That food "profiteering" on a scale comparable to that of a war period will develop is a remote possibility that the President has already pledged his efforts to avert with precautionary vigilance. The saving grace in this dual campaign is the fact that, although not generally known, the raw product itself does not constitute the bulk of the article's cost when it reaches the retail consumer. The prime example, of course, is the spread in price between wheat and bread.

Latest statistics indicate that the cost of a one-pound loaf of bread made from $1 wheat is $.06; from $1.25 wheat is $.0637; from $1.50 wheat is $.0675. Therefore the difference between $1 and $1.50 wheat in breadmaking at the present time is equivalent to $.0075 a pound, or $.00035 per slice. The present selling and delivery expense of a one-pound loaf of bread made from $1 wheat is $.003 more than the cost of the flour consumed in the loaf. The present processing tax for a one-pound loaf is not quite $.005 per pound, or about 9 percent of the total cost of each slice of bread which the consumer eats.

When the consumer pays for bread, he pays for two separate items—materials and services. And he actually pays more for the services than for the materials. According to the Federal Trade Commission, the consumer's $1 spent for bread is divided as follows: to the farmer, $.13; to the railroad, local elevator and terminal market handlers (of which $.04 goes to the railroad and $.03 to the handling costs at country elevators and terminal markets), $.07; to the miller, $.05; to the baker, $.60; to the grocer, $.15.

Analyze these charges. Consider first what is in a loaf of bread and what are the services which absorb so large a share of the consumer's $1. These are the ingredients the average baker uses in 100 pounds of dough: flour, 60 lbs.; salt, 1.1; sugar, 1.0; shortening, 1.1; milk or milk powder, 0.9; malt, 0.6; yeast, 0.8; yeast flour, 0.1; water, 34.4.

Thus, flour is but one of many bread ingredients. The Department of Commerce reports cost of materials and services in a loaf as follows: materials (flour, 26.7 percent; other ingredients, 14.5 percent), 41.2 percent; services (manufacturing, 25.4 percent; sale, distribution and administration, 33.4 percent), 58.8 percent.

As a matter of cold fact, illustrating the negligible percentage that wheat constitutes in the cost of a loaf of bread, the Consumer's Counsel of the A.A.A. reports as a result of a survey that if one gave the bakers in this country, free of charge, all the ingredients they put into the loaf of bread, the consumer would still be paying more for his bread than the people in England, France or Hungary pay for theirs. Putting it another way, the costs of making, distributing and selling bread here are greater than the whole cost of the average loaf of bread in these three foreign countries. In July, 1928, the American consumer paid $.092 for a loaf of bread, against $.047 for the pound loaf in England, $.039 in France and $.041 in Hungary. Five years later, the price in this country had come down $.02 a pound loaf to $.072, but it was still $.03 higher than the highest of the three foreign average prices. Furthermore, not only do consumers here pay more for bread, but wheat cost just about the same in England and Hungary and more in France these five years.

Why this price disparity here and abroad? "Bread" may mean different kinds of food in different places. American bread generally includes more milk, shortening and some other products than a pound of European bread. Against this, European bread usually includes more flour. American bread is generally wrapped in air-tight cellophane or waxed paper to be kept fresh, clean, and free from contamination in handling. This waxed cover (report of the Minnesota Department of Agriculture) adds from $.0025 to $.005 per loaf to the cost. Furthermore, American em-

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phasis upon freshness causes a large portion of bread daily to be sacrificed as "stale bread," which might be used in Europe by consumers. This loss must be added to the cost of fresh bread. Moreover, there is the high cost of delivery. The Minnesota report figures this item somewhere between $.01 and $.02 a loaf, or approximately 10 percent of the consumer's bread dollar. Abroad, bread is mostly sold direct to the consumer from family shops in which all or most of the labor is provided by the family. American wage scales are acknowledged to be higher than that from which the family bakery can make a satisfactory living.

In the face of the marked decline in American purchasing power, the modest decline in the production of wheat flour for domestic use—from 107,944,000, the average in 1924-1932, to 106,680,000 in 1932 and 105,766,000 in 1933—would indicate that this country will continue to purchase well-made, more expensive American bread rather than either do without it in volume or take to potatoes, which are considered an adequate substitute and are at $.023 a pound the same price as a year ago, while white bread retail is 22.7 percent more than a year ago.

Obviously, however, the baking industry is not anxious to lose any further customers from its already somewhat restricted lists. To unduly raise bread prices would probably do that to some extent, pronto. The feeling prevails in the baking industry that bakers will, drought and high prices for wheat notwithstanding, be able to maintain their present prices. The wholesale bakers in the East, when paying $3.25 a barrel for flour, could sell bread for $.05 a pound. On July 2, 1933, the government processing tax of $1.38 a barrel was added. This forced wholesalers to raise the bread prices to $.06 a pound.

The wholesale bread business has methods not unlike those that have had to be used in recent years by other industries. It is easier to drop prices than raise them in this business. The price of flour can and does vary from month to month even in a normal year. The bread price cannot be changed that often. What is done is to give discounts and premiums from the set price, based upon what the wholesaler's books show. At $.07 a pound for bread, one wholesaler figures, the cost of flour is about $.025. If flour goes up, $.03 worth of flour may have to be put into the pound. But the bread price cannot be raised. Flour must go up considerably before the bread price can be raised $.01 wholesale. Wholesalers anticipate that due to the good wheat prices forced by drought, the "chiselers" will stop giving discounts and premiums and a firm bread price of $.07 a pound may be kept.

Farrar Tilney, director of purchasing for General Baking Company, figures that three barrels of flour (weighing 196 pounds each) will make 1,000 pounds of dough, or slightly more than half a pound of flour to a pound of dough and bread. It takes 4.6 bushels of wheat to make a barrel of flour. Thus, if wheat goes up $.01 a bushel, a barrel of flour is increased in price only $.046. Hence, it is apparent that bread prices may be kept within reasonable limits even should quite sharply higher prices materialize for wheat.

Undoubtedly, it will cost the consumer in this country more to live this winter than it did a year ago. However, indications are that he will be better able to afford to pay this small increase in living costs than he was a year ago. For every $1 it cost city workers to live in June, 1933, it cost them $1.06 in June, 1934. The Consumer's Counsel is again authority for this statement. Food, their survey shows, has gone up 12 percent and clothing 13.9 percent among other items; but rent is down 6 percent from a year ago. On the other side of the ledger, for every $100 earned by all factory workers in June, 1933, $138 was earned in June, 1934. Moreover, for every 100 workers with factory jobs in June, 1933, there were 121 workers employed that way this past June, the survey shows.

Furthermore, the farmer generally is financially better off this year than he was in 1933 and will probably be a better customer for city-manufactured products. On the basis of mid-August quotations, and including the government benefit payments for reducing acreage that are paid out of the processing tax receipts borne by consumers, the farmer should receive about $2,366,000,000 for his combined wheat, corn, oats, barley and rye crops, compared with but $2,257,000,000 in 1933. This in the face of a devastating drought that cut production to figures far below those calculated by the A.A.A. at its inception.

The President has already wisely dispelled illusions of a possible food shortage this year. He has stated that he will work to halt, whenever necessary, "unwarranted price fluctuations" in raw staples. This power will undoubtedly be wielded by the President through the Grain Futures Administration with sparing discretion, through raising margin requirements, limiting the size of an individual's commitments and continuing to enforce the daily trading limits now in effect. None of these steps represent direct price fixing by the administration. Nor is there any indication now that there will be any degeneration to that, in view of the disastrous example of the earlier Farm Board.

Washington, beginning its campaign with emphasis upon helping the farmer out of his rut, is now preparing for a winter of consumer-protection. Its goal of adequately high farm prices and yet no "profiteering" now seems possible of achievement.

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# HOW BAD IS AMERICAN MUSIC?

By HENRY BELLAMANN

AMERICA is the greatest music audience in the world. We spend more money for music than any other country. We support more orchestras and soloists at higher prices; and our students pay more for instruction than any other student body on the globe. We have an amazing number of music schools and two or three of the most richly endowed foundations for the advancement of the art. This would seem to indicate a rich musical soil with a considerable stir of cultivation going on. An extraordinary number of the best foreign musical big-wigs have found it the most profitable place for permanent residence. No lack of proper conditions for growth, and no lack of expert gardeners. Now, what about the harvest? In all this welter of teaching, playing and listening, what is the status of the American composer? A good deal is said from time to time about American music. The musical patriot proclaims and the critics and arbiters of performance disclaim. One is moved to ask anew just how bad is American music.

The propagandists say American music is not sufficiently recognized, not sufficiently encouraged and fostered, not sufficiently performed. The women's clubs do a good deal of screaming even while flocking to the support of the newest and most picturesque importation. The American composer himself is ready to agree with the propagandists and the women's federations. Sometimes he sulks in his tent; sometimes he is heard to mutter bitterly in the lounge of Carnegie Hall. What is brought to hearing in our concert halls seems to lie largely in the hands of the foreign conductor and concert-giver. What do they say? What do they do?

They are undoubtedly a bit patronizing—sometimes openly scornful. And yet statistics rather show a pretty fair sprinkling of performances of American music. And just here we alight on the first telling aspect of the whole matter. Is there national rejoicing when these American works are heard? No. Is there cause for huzzas and congratulations. Well—no; not exactly.

What do the critics say when these happy events occur? Let us give those abused devils their due. The leading critics, so far as this writer can observe, do a pretty conscientious job of reviewing such matter. They even lean a few degrees to the rear in an effort to be more than just. But the critics are a fair-minded and clear-hearing group. They give these American works just and honest reviews, and what they say isn't always what the composers wish to hear.

Sometimes we think we detect something in the attitude of the conductor which seems to say, "There you are; we told you so!" And that makes us mad. It stirs the well-known righteous indignation. Rightly so, because there is a retort which can be made.

We are constantly being told that the French orchestras perform a preponderance of French works. The French procedure is pointed out as a model for American program makers. In the same breath the traveler returned from the Gallic shores tells us how third-rate—how fourth-rate—is the bulk of the new French music heard there. And that is true. That jealous, chauvinistic fostering of the contemporary French composer doesn't seem to produce any better composers. In Italy and in Germany, Italian and German works by contemporaries are said to come readily to public hearing. All right. Maybe they do. But some of the best composers of the last generation didn't seem to fare so well. Cesar Franck hoed a hard row.

It is said that the German and Italian conductors favor German and Italian friends and that we are compelled to listen to these fourth-rate works when (the implication is) we might as well be listening to some fourth-rate music of our own. If you must have a seasoning of fourth-rate material on the programs the point is well taken. But why be compelled to listen to fourth-rate music of any kind?

Some of our more courageous critics demand that we hear whatever is new and curious and experimental. Excellent! All of us like to observe the restless spirit of quest in whatever unexplored realm of the creative mind. But let us be sure that it *is* curious and experimental with some aspect of independence. None of us wishes to be bothered with imitations of any kind. Much of what we hear—new American and new European music—is a compound of echoes and imitations. We can submit to annoyance and irritation by the sincerely radical, the genuinely experimental. It is good for us. But the irritation of that music which says "Me, too!" to Stravinsky, Schoenberg or Ravel—that kind of irritation strikes in and damages the spleen, jaundices the eye, and begets other unpleasant symptoms.

Surely when we have the good fortune to be hearing Toscanini we would rather hear him do Beethoven and Brahms and certain others whereby we are assured of unforgettable experience. When as on rare occasions he does a work by John Smith, we approve beforehand of the gesture, and thank God afterward that we won't have to hear that again. We feel exactly the same way

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when he exacts of us a hearing of some one of his compatriots who is the exact Italian equivalent of the American John Smith. On such occasions we feel a kinship with that cherishable little girl who, when being hypocritically urged to eat her broccoli, replied, "I say it's spinach, and to hell with it."

It is observable that much of the clamor for the performance of the American composer is not too closely followed by a clamor for a repetition. Once is often more than enough. Precisely the same thing is true of much foreign music. There is no noticeable outcry for repeated hearings of Hindemith, Krenek, Berg, Resphigi and others. And yet—like the encores of the ready vaudevillian—we are too often surprised at the maximum response to the minimum of applause. If there is any point at which the American composer does not get a square deal, it is here. It is at this point that the attitude of the imported conductor riles us a bit. It is not too courteous.

We will applaud Mr. Toscanini for his fine performance of Thomas Jones's symphonic poem. We also applaud him for his equally fine performance of a new Italian symphonic poem. The Italian work is repeated. The American one is not. The point may be that we don't want to hear either one of them again. Once in a while we are visited with a revival of some antique—a Raff symphony for example—and we endure the soporific forty minutes with poor grace because, if it must be one or the other, we would rather hear something new which may be no better, but which is at least new.

As a professional concert-goer I have come to a conclusion which apparently is shared by a considerable part of the listening public. And this conclusion may not be too favorable to the American composer. It is this: contemporary foreign works, taken by and large, offer greater novelty, and greater charm. They are apt to have more wit. This is no reflection on the craft of the American. He is often about as good a craftsman as his European colleague—but not always. It is a reflection on his aim. The American too often goes imitative and furnishes forth long and dull symphonies when it is rather obvious that his wing-spread is not equal to the flight. Little themes which might make attractive and delightful little pieces are expanded into vast scores. Many a fine water colorist or etcher ruins himself trying to be a Michelangelo.

Audiences do not wish always to be overwhelmed, or stunned. Sometimes they prefer being charmed. Recently a young American composer was heard to say that he had just done a composition "to show up Ravel's 'Bolero.'" The composition was actually performed by a great conductor. It showed Ravel to be a master-craftsman who when he chose to do a stunt could be really stunning. It showed up the bad-motived young American as a bombastic pretender.

Having a pretty fair knowledge of the work of the contemporary groups in various countries, I am about to conclude that the lightning of genius hasn't struck anywhere, at home or abroad, just lately. Come to sum it up, that divine fire has not been released very often in the whole history of art. When it is, the result always takes care of itself. It is in the next rank that fostering and coddling is necessary. A country, or a people, may wait for six centuries before it finds its great exponent.

In the meantime we may say to ourselves that we have not done so badly. Our land sounds with great music, greatly played. Our composers are becoming fine craftsmen. We have no Bach, but neither has France. We have no Mozart, but neither has Spain. We have no Beethoven, but neither has England. There does not appear to be one such anywhere, though it is sad enough to realize that, even so, we might overlook him.

How good is American music? As good as latter-day Italian music? About the same. Have we produced a composer who is as good in his field as Poe or Whitman or Emerson or Hawthorne in the literary field? Apparently not. We have no composer who is as good a composer as Albert Ryder was a painter. Maybe that answers our opening question.

## *Dutch Interior*

(After De Hooch)

It still is perfect, still alive:
The huge and carven mantelpiece
Which tools were patient to contrive;
The floor tiles gay as Holland cheese,

Red and yellow, scrubbed and bare:
The hausfrau bending over hands
Peeling apples, scanty hair
Tightly combed in backward bands.

It still is perfect—kettles bright,
Clock on wall, red apples' bloom;
Woman's jacket trimmed with white.
(It's cold in such a lofty room!)

The canvas turns a little brown
As fruits when fully ripe grow dark,
But holds its flashing life stamped down,
A minute's graphic finger-mark.

Long is that minute, with its flesh,
Its clothing and its house, no more:
Yet I wonder now what dish
She peels those apples for.

ELIZABETH BOHM.

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# CATHOLIC PUBLICITY AGAIN

By ED WILLMANN

EVERYONE has heard the story appearing in a Western newspaper toward the close of the last century, which quoted a noted Catholic bishop as declaring in a sermon, "There is no God!" with the omission of the necessary preceding words, "The fool hath said in his heart." Some of us remember, too, a similar case which happened a few years ago, when several important phrases showing the basis of proof for the Resurrection and uttered in the Easter Sunday sermon of another Midwestern bishop, were omitted from the newspaper account of it which appeared the following day. As it was printed, the unfortunate prelate was made to sound like a complete heretic.

Although not altogether positive, I think that the victim of the latter incident is the same ordinary whom Mr. Powers referred to in the September 14 COMMONWEAL as being most certain to issue a call of protest when his pronouncements are not printed "as is." The man who is thus misrepresented in the newspapers is not to be criticized too harshly if sometimes he considers newspapermen do not know everything there is to know about the art of writing and editing. However, I am in hearty agreement with the plan to encourage the setting up of diocesan press bureaus which would facilitate the coverage of Church events and help to interpret the Catholic viewpoint on matters of public interest by means of the various media of communication, including the newspapers.

The statement that Catholics are badly in need of publicity regarding the religious events and doings of the different societies of parish churches has been frequently made by newspapermen. Usually this is motivated by the circulation demands of the newspaper itself, and not infrequently by a perfectly natural desire for regular paid insertions of advertisements in the columns headed "Church Services." In spite of the absence of these notices from the daily press, the average Catholic Church fills its pews six, eight and ten times each Sunday. This is accomplished by word-of-mouth publicity, the ultimate form anyhow, and the medium is the priest himself, in the pulpit and in his personal relationship with his people day in and day out.

What is needed, it seems to me, is to convey to non-Catholics just how attractive the Faith really is. Many non-Catholic editors and writers have frequently been of genuinely effectual service in this regard. Their curiosity concerning some phase or activity of the Church, and the subsequent satisfaction of this curiosity, is exactly the sort of approach which wins converts when it appears in print. Newspapermen who have any gift at all for finding their way around soon discover someone who can set them straight in almost any diocese.

The difficulty which magazine writers sometimes have in differentiating between the doctrine of the Immaculate Conception and that of the Virgin Birth (not too clearly understood, sad to state, by 50 percent of Catholics who, if you asked them would answer that it is the same thing) almost always results in a storm of protest from Catholic authorities. Thus a contact between the non-Catholic writer and some priest or other well-informed Catholic is made, usually with the editor of the diocesan paper, or member of the staff of a Catholic periodical such as *America* or THE COMMONWEAL. In many instances these writers, when in doubt concerning some Catholic matter in any subsequent article, will submit it to their newly-found priest-mentor before publication. And it is not an altogether exceptional thing, in such instances, for a conversion to ensue.

When a national press bureau for the Catholic Church is established, and I think that before long it will be, one of its important functions will be to see that all such existing contacts are retained and many more of a similar nature stimulated.

Very few persons are aware—Michael Williams did not mention it in his series on Catholic publicity almost five years ago—that such a bureau very nearly came into existence about seven years ago. As conceived, it did not require any such extensive endowment as he outlined. It was to be a department of "The Catholic Encyclopedia" and within a short time after getting started would have been self-supporting. It was in no sense of the word a mere figment of the imagination, but was based in a very practical way upon a procedure such as that used at the time by "The Encyclopaedia Britannica." The plan, however, never reached fruition.

Although a general headquarters which can bring everything in the Catholic realm to the attention of the various media which furnish information to the public is still a thing of the future, on certain particular movements and events the newspapers can be complimented for doing a worth-while job in cooperating with the Church; that is, if we judge by results.

It probably did not come to the notice of the author of the recent COMMONWEAL article on Catholic publicity, who questioned whether "the

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lengthy and none-too-interesting publicity articles on several sessions of the National Conference of Catholic Charities . . . ever saw the light of print," that a national prize had been awarded to this organization for the methods used in their publicity in 1933. The fact is that quite a number of editors considered the material "handed out" by this group as newsworthy. According to estimates of experienced publicity firms, clipping services usually secure from 30 percent to 40 percent of stories dealing with a national event. More than 4,000 clippings out of the daily press of forty-seven of the forty-eight states were obtained by a clipping bureau as a result of press releases which had been sent out by the National Conference of Catholic Charities before and during last year's sessions. As far in advance of the opening of the meetings as four weeks, the press associations had placed one general story on their nation-wide wires and in addition had distributed a sectionalized breakdown story of persons on the program by their mail service. Later another story, telling of the plan of President Roosevelt to attend the conference, was sent over the wires—the latter about a fortnight in advance of the opening.

This year, I do not know which, if any, of the advance press releases of the National Conference of Catholic Charities may have come to the notice of Mr. Powers. Contrary to his declaration as to their being "lengthy," they were brief—from 250 to 400 words each, with the single exception of a story covering the entire program and outlining the general sessions and the thirty or more separate meetings to be conducted under the guidance of six topic committees. This release contained approximately 1,000 words. From August 15 to September 15 (the convention was held October 7 to 10) the Associated Press put five stories on their country-wide wire set-up, in some cases in longer form and with even more wordage than was offered to them. The United Press and the International News did likewise, and in addition periodical releases were dispatched to a selected list of newspapers suggesting illustrations.

Based on copies of the wire dispatches as they came into the city rooms of every important paper in the country, which I have on file (since to pay for clippings at so much apiece would be prohibitive), I rather think that four to five times as many stories of the convention and its aims landed this year in the daily press as last year.

Nearly all Catholic diocesan weeklies ran front-page stories weekly since August 1 (in four or five papers which I saw with eight-column streamer headlines), not wishing to be outdone by the secular press, I suppose. Not only were the local papers "allowed" to dig up angles concerning local persons on the program and lay and cleric delegates who were to attend, but model stories were furnished to seventy cooperating diocesan offices of Catholic Charities, and they were directed in the procedure of helping various stories to see "the light of print" in each locality.

I have pointed out the above merely to show what can be done by the expenditure of a little money, a little time and a mimeograph, plus the services of a trained public relations man with a Catholic background. Certainly the meeting of an organization of social welfare workers is not overly full of "color" from an editor's viewpoint, but even such dull sociological matter can with a modicum of dressing-up be presented in such a way as to appeal to a majority of newspaper copy desks. Something else—for instance a mission exposition—can be handled in such a way as to be good for six-column feature stories on page two or three in blasé New York dailies, as happened in that city this past January. As a result, fully 250,000 persons viewed it within a week and obtained a panoramic idea of the real extent of the Church's activities. Or a good, hot controversy, properly directed, could easily make big news and have a far-reaching apostolic effect; it not only could have but has, in the instance of the birth control battle which started with the series of articles by Reverend E. Roberts Moore in THE COMMONWEAL two years ago and quickly spread to the daily press.

If bishops in some dioceses adhere to a policy of not offering to the press news pertaining to religious events which occur in localities under their jurisdiction, it is, as a rule, very likely that they have good reasons for their stand. I know of several places where such a policy is in force and where it is entirely justified.

Since Catholic Action is defined, very simply, as the cooperation of the laity in the apostolate of the Church under the direction of the heirarchy, the judgment of each ordinary—and not the exigencies of a publisher—must be the primary consideration of a Catholic newspaperman.

## *Loss and Gain*

Cast down your crown, O tree,
Your banners of gold let flee;
Stripped clean of robe and stole,
Take the clean wind into your soul.
Your boughs, unsmothered wires,
Shall sparkle like a lyre's,
Shall gather, like a harp well strung,
Vibrations of the secret tongue
That naked stone to stone
And star to star intone,
The music of immortal presences
Whose contact is alone in essences.

GEOFFREY JOHNSON.

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# A CHRISTIAN IN PALESTINE

By IAN ROSS MacFARLANE

OVER three hundred miles on bicycles, crossing every mountain and dropping into every valley of Palestine, gave us a good idea as to what there is and what is going on in the Promised Land. Topography, religious and political issues and the economic situation were all clearly unfolded before us. We even had the unusual opportunity of being the first Gentiles to live and work as actual members of some of the new Jewish Communal Colonies in the historic Valley of the Emek.

While the Lebanon and Anti-Lebanon ranges are clearly pronounced in the north neighbor, Syria, they practically disintegrate in Palestine and leave just a jumbled mass of irregular mountains and high hills that cover the central section of the country and slope toward the eastern frontier to points far below sea level. Haifa, Jaffa and Tel Aviv are at sea level, Tiberius and Jericho are hundreds of feet below, while Jerusalem, Bethlehem and Hebron are all well over 2,000 feet above the blue waters of the Mediterranean. By far the greater part of the 9,000 square miles are uncultivated. This is undoubtedly due to the general condition of the land, which is mostly sun-baked clay covered with millions of rocks and stones, and the scarcity of farm labor. As there is practically no vegetation on these mountains to act as a water-shed, many localities face annual droughts, particularly Jerusalem.

The religious issues of Palestine are based practically on racial lines. There are about 300,000 Jews, who are found mostly in Tel Aviv, which boasts a population of 75,000, all Jews. Haifa, Jerusalem, Tiberius, are large Jewish centers; the remainder of the Jewish population is scattered in the smaller towns or in the many Jewish agricultural colonies. The Arabs, of which there are about 800,000, center in Jaffa, Jerusalem, Nablus, Gaza, Beersheba, but there are thousands scattered all over in moving colonies or tribes, to say nothing of the thousands of transient Bedouins who constantly cross and recross the Palestinian-Transjordanian frontier. Gentiles center in Jerusalem, where one finds many Christian groups other than Europeans, exclusive of the British police and governmental agents.

It is this question of population that tends so much to make the Promised Land a very difficult problem for the Jewish nation. Following the setting up of the joint committee of Jews and Britons, which under the British Mandate was to act as a controlling body for Palestine so long as it remained a British protectorate, many thousands of Jews started to pour into the country. These immigrants purchased land from the Arab chieftains who held title. The Arab squatters, who had the use of this land for so long that they felt like owners, were dispossessed. Not being able to understand all that was taking place and not realizing that their very own chiefs were "selling out" on them, these poor ignorant people turned their wrath on the "oppressing" Jew. The stories of the big flare-ups are history, but the little daily outrages perpetrated on these brave Jewish pioneers are not known. Hardly a night passes in Palestine without a Jew or his property being attacked by some skulking band of Arabs. This has caused serious loss to the lives and property of the Jews. The protection of the British has obviously not been up to the standards maintained elsewhere in the British Empire for the safeguarding of the peace. The Jewish people have justly asked for the right to form their own army, but this has been refused them and they are therefore at the mercy of hordes of semi-savages, both within their borders and just across in Transjordania. Each day the fury of these religious fanatics is being increased by the open propaganda of their own political head, the Arab executive. What is the reason why Britain denies these worthy subjects righteous protection from the dangers of fanatical religious war? One must go back to the World War for a probable answer.

In 1916 England, with her back against the financial wall, looked around for credit. There were the Jews, but what was to be their price? Palestine? Yes, this would be done as soon as the war could be won and the Promised Land freed from the grip of the Turk; and so Palestine became the Modern Promised Land. Well, the war was won and the Balfour Declaration of 1917 made the "promise" appear to be a reality. Jewish brains, finances and philanthropists the world over were mustered and put to work to mold and sculpt Palestine into a living monument to Jewry. How well this was done may be gleaned from the fact that in 1932 the Palestine government showed a net Treasury surplus of over £1,100,000. With the growth in prestige and accomplishment came rumblings from world Zionists demanding complete independence for Palestine, such, for example, as was lately granted to her inferior neighbor, Iraq. Going further with the theory, Britain apparently did not care to lose this garden spot of the Mediterranean so close to the Suez and boasting the ideally constructed harbor of Haifa, with its valuable terminus of the practically completed 1,100 kilometer pipe line to the oil fields of Mesopotamia.

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The fact that the Arab was disgruntled offered a solution; in fact, a double one. So long as the Palestinian Jewry was harassed by Arab threats, independence would remain secondary. Then if the word were gently passed to the Mohammedan Arab executive that atrocities, riots and other forms of guerrilla warfare as practised by them on the unfortunate unarmed Jews, would be winked at by Britain, these Arab Mohammedans would pass the word across those many miles of hot stifling desert and across the mountains to Beluchistan and Afghanistan to the millions of their fellow Indian Mohammedans that the British Lion was friendly to the sons of Allah in Palestine; whereupon these trouble-making Indian followers of the Great Prophet would behave. Yes, it's a theory, but in line with Britain's well-known international political policy of playing the weak ones against any momentarily strong rival.

As has been intimated, the economic condition of Palestine is the underlying cause of all the racial and religious trouble. The coming of European Jewry to Palestine has transformed that section of the world. A new and fine port has been constructed at Haifa; the citrus-growing industry has developed tenfold and general agriculture has grown from nothing to a position of note. The great modern city of Tel Aviv has been built on the sands adjacent to Jaffa; a beautiful New Jerusalem has sprung up outside the old city walls; modern bus and locomotives have replaced camel and donkey. Reforestation, or rather forestation, has created many hundreds of acres of good timber; while the work of the Chalutz has transformed barren, sterile valleys into fertile, cultivated farm land that produces alfalfa, which in turn permits dairy stock raising. It is this gigantic achievement that has made Britain want to guard so jealously this new gem of the Mediterranean.

An important internal contributing factor in the growth and development of Palestine has been the creation of great cooperative or communal types of agricultural colonies. These colonies are divided into two types, the Moshav and the Kevutza. In the Moshav, the land is owned by the individual as well as his home, livestock and most of his equipment. Each landowner works his own tract with his family, and occasionally all members of the colony unite in doing a particular piece of work. The proceeds from the sale of farm produce is the property of the landowner. The Kevutza, on the other hand, is a thoroughly cooperative organization. The land, buildings and equipment is owned by the colony. The only private possessions are some personal effects belonging to the individual. The colony is governed by an elected committee, which committee organizes and distributes the work, attends to sales and purchases. The proceeds of all sales are the property of the entire colony, out of which all needs of the colony are provided.

It was at two of the Kevutza type that my brother and I spent some time working as active members of the colonies. Our first stop was at the colony known as Ain Herod, situated at the head of the Emek Valley, some ten miles by air line from the biblical town of Nazareth, the birthplace of our Saviour. In order to better picture this colony, which incidentally is about the best paying of all similar ones in Palestine, I am going to tell of our first twenty-four hours in this realm of what I choose to call "Spiritual Communism" because it is self-accepted in place of soviet or forced Communism.

Following a hard ride of 140 kilometers from Jerusalem, we reached Ain Herod at sunset as the toilers were just coming from the field. We presented our credentials to the head of the community and were invited to take a shower.

The water was pumped from the biblical well of Herod to a big tank, and gravity did the rest. The shower room was divided in two, one side for the women and the other for men. Both sides were filled with happy people, mostly young, as these were the field toilers, singing, laughing and chattering like magpies in Hebrew, Yiddish, German, Russian or allied Slavic tongues. We felt happily lost, until someone said, "Hello, I speak English"; then someone else broke out with a "Vous parlez français?" And soon we were chattering too, a strange mixture of English and French, with some German thrown in.

Our bath finished, we joined our friends to go to the big screened-in mess hall. A big pan of sliced whole-wheat bread was on each table, a large bowl of hot soup, combination soup and meat plates, with accompanying spoons and forks. The soup was rough but good and so was the meat that followed. Hot tea, minus lemon or milk, was next, together with some locally made grape jam. Soup, meat and jam all went on the same plate. After the meal, a trolley wagon came along and our dishes were scooped up and the tables wiped clean and dry. The mess-hall became a recreation-hall, a writing-room, or a reading-room. A lesson in Hebrew soon started in one corner and discussions began all around us: some on literature, some on music and some on just plain agriculture. Suddenly there came the soft strains of a violin from outside, followed by an accordion. It seemed as though we were again in Vienna or Budapest.

About ten o'clock, having shown signs of sleepiness after our fatiguing ride, we were led to our bunks which were located in small wooden buildings. There were one dozen beds in the one I occupied and a similar number where my brother slept. Eight cots were occupied by men, and three by women. We learned, at this time, that when a

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single man and single woman of the community signify before the head of the community their desire to live together as man and wife, they are allocated a small private room. Should children result from this union, the mother is relieved from work for a period of six weeks before and after the birth. Upon the mother's return to her regular work in the community, the child is placed in the Community Nursery, where she may visit it on the Sabbath. After acquiring this interesting bit of information, we rolled over and went to sleep.

Four-thirty seemed a bit early even for us veterans of sport. However, we turned out with the rest and dressed and washed. Hot tea and a slice or rather a hunk of bread in the mess-hall, and by five we were off to our assigned duties: my brother to the kitchen to help make more grape jam and prepare breakfast, and I to the vineyards to pick grapes for said jam and the Haifa export market. At eight o'clock our breakfast of more hot tea, a piece of bread and butter, more jam and an egg was apportioned to us from a wagon that was serving the field workers, so as not to have them lose time in returning to the mess-hall. Those of course working in the vicinity of the main block of the colony took fifteen to twenty minutes to eat in the regular dining-hall.

We then recommenced our picking and continued until half past eleven, when the big bell sounded. After a wash, we all reassembled for a lunch of vegetables or hash, plus hot tea, bread and jam. We rested during the heat of the day until three, when more hot tea was served at the mess-hall, after which we adjourned to the vineyard until the big bell announced seven o'clock and our first day's work was completed.

While we had been doing our assigned chores, someone else was making our beds, putting buttons on where most needed or sewing tears. Our soiled clothes were gone and fresh jumpers were found on our little "presses" or cupboards. We had done our day's work and that was all that was demanded. While there is no money used in the colony, there is a colony store—which is something like a quartermaster supply. Here one may draw so many cigarettes per week, so many yards of material with which to have a dress made up by the colony dressmaker to be worn only on the Sabbath; soap, toothpaste, in fact anything that one needs in order to live a normal life. Amusements consist of lectures and musicals. The artists come from the large cities as volunteers. There are sometimes local dramas acted by community talent.

The fundamental idea behind this "Spiritual Communism" is one for all and all for one. Everyone is there for a purpose, namely to build up the colony. No work is too hard, no task too dull, for these pioneers who appreciate their escape from centuries of Central European and Slavic oppression. A most noteworthy fact is that the Sabbath is a day of rest and recreation, and not of religious worship. In fact, synagogues are conspicuous by their absence.

After repeating this routine for several days and making many warm friends, we traveled on to Degania, stopping to visit Tel Joseph and Geva en route. Much to our surprise a rather nice gentle girl greeted us with, "Are you Americans?" Admitting that while we looked like anything but good old Yankees, we actually were from the Free State of Maryland, she said, "Well, I'm from New York. There are twenty-nine of us here from different parts of the States. We have been here since April." This was July.

Soon a group of these Americans came into the dining-hall, where we were waiting to see the community head. When he appeared he examined our credentials and then assigned us tasks for the morrow. We were both to work in the laundry. The registration formality completed, we talked "American" to this group of American Chalutzim. We were not particularly impressed by their display of ideals and by their immediate declarations that they were *real* Socialists. When they saw the white elephant with G. O. P. on our bicycles, they could not fire political questions at us fast enough. They were all well versed in Marxism and tried to pound into our rock-ribbed Republican heads all the socialistic theories they had read and absorbed.

During the days that followed, we worked at many different tasks with many different individuals. We found a gross neglect of work, wholesale shirking and wilful waste, and a general disregard for the future of the colony by these newly arrived American "pioneers." All the girls kept their pretty American frocks and many of the group received money from home, which was spent at the movie-house in nearby Tiberius. Their clever, well-trained debating brains were filled with choice arguments in favor of Socialism or even Communism, but their actions proved conclusively that this sort of living was so much against inherent American principles that even these young ardents, whose ages ranged from twenty-one to thirty-one, were already wilting under the strain of self-imposed Communism. These colonies hold salvation from oppression for European Jewry. The American Jews with whom we came in contact, not having this background, are not fired by the same kind of enthusiasm which made these colonies successful.

It appears to me, as a Gentile who looked at Palestine thoroughly, that the future of this little country depends solely on the continued constructive work of local Jewry, the continued support of world Jewry and the sympathetic non-partizan understanding of all Christians who believe in justice and true liberty.

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# CHILDREN OF THE POOR

By SISTER M. ELEANORE

IN THESE troubled times when the world is eagerly receptive to every proposed remedy for its economic disease save the one true remedy, the following account may further realization of the necessity of the true remedy. Idle hands and knees must become uplifted hands and bended knees if they are again to know the sweet joys of honest labor.

Anyone who thinks at all about the Holy Family of Nazareth will readily understand why the Queen of Heaven selected the children of the poor as the recipients of her visits to Guadeloupe, to Lourdes and to La Salette. The last was recorded by Maximin Giraud on December 8, 1863, when he paid a visit to Notre Dame de Sainte-Croix, Le Mans, France, cradle of the Congregation of Holy Cross, whose present mother house is at the University of Notre Dame, Indiana. His narrative has a needed message not only for the children of Holy Cross but for all who love Our Lady and Saint Joseph and who believe they can and will help us in our unhappy country's need. For this reason the faded French document has been brought forth from the archives and translated.

Maximin Giraud, having come to Notre Dame de Sainte-Croix, in Le Mans, for the feast of the Immaculate Conception of the Most Blessed Virgin, was invited into the reception room of the Father Superior [Reverend Basil Moreau], where he found assembled the Council of the Association of St. Joseph. He recounted that at the age of eleven he had gone from the town of Corps to take care of the herd of a friend of his father whose shepherd was sick.

He said: "I was with Mélanie, a girl of about fifteen. On a Saturday [September 19, 1846], after we had eaten our bread, we fell asleep on the grass. Mélanie awoke first and then awakened me that we might go look for our cows. We went, and on returning, saw them on the other side of the hill. While we were going down the hill Mélanie saw a great brightness in a ravine and said to me, 'Maximin, look at that bright light!' I did so, and then said to her, 'If he tries to do anything to us, I will give him a blow with my staff.' "

Maximin smiled as he said these words. He said the brightness was as great as if the sun had fallen on the earth. He tried to explain the nature of this light, which was not like a natural one, but incomparably more brilliant than that of the sun. It formed two globes of light, one of which enveloped the Lady entirely and one of which was the Lady herself.

"She said to us: 'Come, my children, do not be afraid. I am here to tell you some great news. If my people will not submit, I shall be forced to let the hand of my Son fall upon them. It is so strong, so heavy, that I can no longer uphold it. How long a time have I suffered for you! If I would not have my Son abandon you, I am compelled to pray to Him unceasingly for you who take no heed of it. Six days has He given you to labor; the seventh He has kept for Himself, and yet it is not given Him. It is this that makes so heavy the arm of my Son. . . .

" 'If the harvests are spoiled, you are the cause. I made you feel this last year, but you paid no attention. On the contrary, when you found that the potatoes were spoiled, you swore, putting the name of my Son into your curses. They will continue to decay, so that by Christmas of this year there will be none left. If you have corn, you must not sow it; all that you sow the beasts will eat, and what does come up will fall into dust when you thresh it. There will be a great famine. Before the famine the children under seven years of age will be seized with a trembling and will die in the hands of those who hold them. The rest will do penance by the famine. The walnuts will become bad; the grapes will rot. If my people will be converted, the stones and the rocks shall be changed into ears of corn and the potatoes shall be self-sown in the earth. Do you say your prayers well, my children?'

"I answered, 'Not very well, Madame.'

" 'You must say them well, my children, night and morning. When you cannot do better, say at least a *Pater* and an *Ave Maria;* and when you have time, say more. There are none to go to Mass save a few old women; the rest work on Sundays during summer; and in the winter when they do not know what else to do, the people go to Mass only to make a mockery of religion. During Lent they go to the shambles like dogs. Did you ever see corn that was spoiled?'

"I answered, 'No Madame.'

" 'You did see it once, my child, when you were with your father at Coin. The owner of a field there told your father to go see his grain that was spoiled. You both went together. You took two or three of the ears in your hand and rubbed them, and they crumbled into dust. Then you went home. When you were still half an hour's walk from Corps your father gave you a piece of bread and said: "Here, my child, eat some bread this year at least. I do not know who will eat any next year if the grain goes on like that." '

"I answered, 'Oh, yes, Madame, I remember now; just a moment ago I had forgotten it.'

"After this she said to us: 'Well, my children, you will make this known to all my people.' She then crossed the little stream and repeated: 'You will make this known to all my people.'

"The Lady in her circuits outlined the letter 'M.' She did not touch the earth or the grass. She did not walk, but glided as if she were suspended and moved along. She was raised about a meter and a half above the ground [two or three feet]. First we

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no longer saw her head; then her arms and feet successively disappeared. Then we saw only the brightness, which moved ever higher and at length melted into the firmament.

"Then Mélanie said: 'It is the good God or my father's Blessed Virgin.'

"As I had heard of sorcery, I thought that the Lady might be a sorceress. When she spoke of the heavy arm of her Son, I thought she wished to say that her Son had wished to beat her and that she had fled away to the mountain for safety."

Questioned by the Superior as to whether the sounds of her voice had made an impression on his ears, Maximin replied that he knew not how to express it; that the Lady's voice seemed rather to strike his heart than the drum of his ear. He added that her voice was so sweet it seemed that he fed on it.

A picture of Our Lady of La Salette shown to Maximin caused him to declare that the headdress, the mantle and the clothing represented in the picture were really not clothing, but light. In this light stood out a cross which the Lady wore on her breast, with tongs and a hammer at the extremities of the arms of Christ, Whose figure, still more luminous, stood out in the same way from the cross, as, in fireworks, fires of varied colors are distinct one from another.

Maximin related that before the Apparition, he could speak only a certain Italian patois, and yet that evening, after he had come down from the mountain, he could tell in French all he had seen and heard, and answer as well in French all the questions put to him. This fact can be verified by three or four thousand persons.

Asked whether he had seen any miracles which confirmed the occurrence at La Salette, Maximin reported the cure and conversion of his father, and then the cure of a woman who had been paralyzed for nineteen years.

Maximin next related that Louis Philippe, having heard of the happening at La Salette and fearing that the prophecy relative to the corn and potatoes was an imposture invented for the purpose of raising the price of these products, ordered the Procurator of Grenoble to go to the place and investigate the affair. A commission was charged to question the two shepherds, who were immediately arrested.

Maximin said: "I wept much, and so did Mélanie; but the police who came to take us told our relatives that no harm would befall us. The day after our arrest we were both brought before the commission, who held session for almost eight hours. We appeared first together, then separately, and on three different occasions. Finally, on the sixth occasion, one of the members of the commission said to me, 'You had a dog, hadn't you?' 'Yes, sir.' 'And he is mischievous, I believe?' 'Yes, sir.' 'Well, did he not bark at the Lady?' 'No, sir.' 'Mélanie told us that he barked a great deal.' 'If Mélanie told you that, she is a liar.' Then they made me withdraw so they could bring in Mélanie, whom they asked the same questions. She replied as I had done. To these words, 'Maximin told us that the dog barked a great deal,' she replied, 'If Maximin told you that, he is a liar.' "

The commission sent the children back to their parents and could not refrain from saying publicly, "The shepherds of La Salette may have been deceived, but they certainly are not liars." Their detention had lasted about twenty-four hours. . . .

We recalled to Maximin that the Curé of Ars, after at first believing in the Apparition of Our Lady of La Salette, remained for about eight years in a state of doubt and perplexity on this subject after he had had a meeting with Maximin. Maximin replied that the Curé had finally declared, "*Credo,* I believe," and that he did believe so strongly that he said that if the children (Maximin and Mélanie) should retract, he would still believe in the Apparition despite their retraction.

Maximin concluded by a personal experience suitable to inspire confidence in Saint Joseph. He related that, being in Paris in a destitute condition he was unwilling to make known, and having taken no food for forty-eight hours, he thought of having recourse to the Blessed Virgin and went to the Church of St. Sulpice. He went into the chapel in which he loved best to pray because the statue there reminded him better than any other of Our Lady of La Salette. He prayed long and fervently and waited for two hours in vain for the effect of his prayer. Desperate and almost angry, he said to the most holy Virgin: "Well, since you refuse to grant me what I ask of you, I shall apply to your spouse; he will hear me indeed, of him I am sure." He had been praying for some time when he felt someone tap him gently on the shoulder, although he had not seen anyone in the church. He turned around and saw an old man, completely unknown to him, who made him a sign, without saying a word, to go with him from the church. The old man led him into a small hotel, where he got a meal for him recommending him to eat slowly lest he make himself sick; and, after paying the bill, he said to Maximin: "Be wise, and you will never again fall into a similar necessity, if you faithfully follow the way I have traced for you. As for the rest, you did wrong in not going to such a place (which he described) where you would have found some recommendations. There is yet time; a letter awaits you there, but you must hurry." At these words the old man vanished without Maximin's ever knowing what had become of him. We asked Maximin if he did not then believe that the old man was Saint Joseph. He replied that he dared not declare so, that he had seen in the event only a favor of the good God. . . .

I hereby certify that the foregoing is in accord with the account given by Maximin in our presence. Basil Moreau (Autograph), Notre Dame de Sainte-Croix.

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# SEVEN DAYS' SURVEY

*The Church.*—The Thirty-second International Eucharistic Congress closed, October 14, with a pontifical high Mass celebrated at the main altar in Palermo Park by Cardinal Pacelli, Papal Secretary of State. * * * Most Reverend Edward J. Hanna, Archbishop of San Francisco, presided at the celebration of a solemn high Mass held in St. Mary's Cathedral, October 7, for the delegates to the American Federation of Labor convention. * * * The Catholic Union for International Studies held a series of conferences at Geneva during the general assembly of the League of Nations to emphasize the Catholic position toward certain world problems of today. * * * This summer, due to the charity of students at the Catholic University of Tokyo, over 100 boys and girls of the city of Tokyo were given a vacation in the country in the students' "woods school." * * * Thanks to the fact that an officer of the Federation of Catholic Physicians' Guilds sent him several issues of the *Linacre Quarterly,* an inmate of the State Prison at McAlester is planning to make a test case of the Oklahoma Sterilization Law. * * * Over 400 students are following the free courses given once a week by the faculty of Rosary College, River Forest, Illinois, as an "Education for Leisure" program. * * * The second Week of Sacred Art for the Clergy was held at Vatican City last week. Last year this conference was devoted to the grand lines of Sacred Art, its five great historic periods and the duties of the clergy toward sacred art. This year the Week treated of the minor arts placed at the service of the Church for the splendor of worship. It was under the direction of the Pontifical Central Commission for Sacred Art. * * * A Conference for Catholic Nurses of the Eastern States will be held at the Commodore Hotel in New York, November 3 and 4; noted speakers are on the program.

*The Nation.*—The wife of a prominent citizen of Louisville, Kentucky, was finally returned to her home after being a prisoner of kidnapers for six days. The outrageous crime, perpetrated in a brutal manner, had aroused nation-wide indignation. Federal agents had unearthed fairly definite evidence that the leader of the enterprise was an at least partially demented man. The swift apprehension and prosecution of the criminals was promised. * * * The extradition of Bruno Richard Hauptmann to New Jersey to stand trial for the murder of the Lindbergh baby was ordered by Supreme Court Justice Hammer of New York. The Justice held that alibi witnesses for the defendant failed to establish he was not in New Jersey on the night of the crime. * * * Acting Captain William F. Warms of the Morro Castle, the chief engineer and his first assistant, and the acting second and third officers, were charged by the Board of Inquiry of the United States Steamboat Inspection Service with negligence in the recent disastrous fire and the board condemned a "complete breakdown of discipline" of the crew of the vessel. * * * A Nazi spy system in the United States which by transatlantic couriers kept the German government informed of anti-Hitler activities in this country and led to the punishment of relatives in Germany for the utterances of persons here, was described before the Congressional Committee on Un-American Activities by Friedrich Karl Kruppa, former officer of the pro-Nazi Friends of the New Germany. * * * Information from the White House disclosed that President Roosevelt is seeking means to let industries do their own policing of NRA code regulations. * * * The American Federation of Labor convention in San Francisco was marred in closing by a split among the building trade unions which it was feared might lead to a prolonged and bitter dispute. * * * Two cases before federal judges resulted in decisions that price-fixing was not authorized by the National Recovery Act.

*The Wide World.*—German Protestants vigorously protested against measures employed by Drs. Mueller and Jaeger, entrusted by Hitler with the unification of Lutheranism. In Munich even the Brown House, which Der Fuehrer was visiting at the time, was subject to a barrage of epithets and denunciations. Throughout the country, 16,000 dissident pastors reaffirmed their stand against the ecclesiastical dictatorship which they described as the work of Satan. Many were arrested; some have been removed to concentration camps. The bishop of Bavaria, Dr. Meiser, was released from custody. * * * French elections, mostly provincial, did not reveal a marked trend to extremism. There was some increase in votes cast for the Socialist, more for Right, candidates, but the moderates seem to have lost less ground than had been anticipated. Pierre Laval was named successor to Louis Barthou. The choice did not awaken any noticeable enthusiasm. * * * The Spanish revolution had apparently been suppressed, although fighting was still in progress here and there in Asturias. Many observers felt that another disturbance was to be expected unless the government came out frankly for a military dictatorship. * * * Dr. Hans Luther, German Ambassador, served notice on the United States government that the existing trade agreement will be abrogated a year hence. The Germans feel that since the export balance is heavily in favor of the United States, they must seek to bargain for better terms. Incidentally American protests against preferential treatment of other foreign debtors by Germany were quietly rebuffed during the past week. Secretary Hull admitted that the outlook was not encouraging. * * * At Pecs, Hungary, 1,200 striking miners declared that they would commit suicide by suffocation unless their demands for a wage increase were met. After nearly five days of hunger and thirst, which drove many of the strikers to the verge of madness, a compromise was reached and a rescue effected.

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*The Assassinations.*—The aftermath of King Alexander's death at the hands of an assassin on October 9 was considerable. Immediately the regents named in the royal will were appointed, chief being Prince Paul with whom the British crown will be indirectly allied through the coming marriage of Prince George to the Princess Marina. Jugoslavian patriots held Italy responsible, stormed several consulates and subjected one official to a beating. Mussolini countered by ordering every honor at the disposal of the Italian state to be paid the body of the dead ruler as the funeral cortege moved from Marseilles to Belgrade. French public opinion was incensed at the alleged failure of the police to afford sufficient protection. The Minister of the Interior was forced to resign, which momentarily shook the foundations of the Doumergue Cabinet, already sorely tried by the death of M. Barthou. London reported that newsreels made on the scene indicated carelessness on the part of the Sûreté Générale. Meanwhile a feverish search for the plotters was begun. Two Croats were seized on the Swiss border, and were said to have confessed to knowing Kaleman. Later advices from Sofia and Vienna indicated that the assassin may have been a member of a band of Macedonian terrorists, rumored to be under the protection of the Hungarian government. The boy king, Peter II, was welcomed to Belgrade with regal splendor on October 13. He had been taken from the English school where he had been studying; and it was considered doubtful by observers whether he would actually reign. But for the moment, all was relatively calm in Jugoslavia, land of many dissatisfied minorities, where desire for the restoration of the Hapsburgs is said to have been gaining.

*The Price Policy.*—On October 10, President Roosevelt spoke to the press about his price-raising policies in such a way that the stock market firmed for other reasons than the fear of inflation which has dominated almost all recent upturns. He indicated that manipulation of prices was undertaken as debt relief. A year ago the assets of Americans had fallen from the 1929 peaks of $150,000,000,000 above gross indebtedness to something actually below. The administration saw three ways of meeting the situation: to reduce debts arbitrarily, to attempt raising price levels, and to cut debts by some indirect method. The program adopted was based on the second with some use of the third. The present purpose is to continue raising prices. No yardstick has been selected, however, toward which the government is working. The constant rumor that he has in mind the general index of 1926, the President called false. In fact, effort is not based on any general index, but rather the levels for separate industries and commodities are being treated specially to bring them to individual levels that seem most healthy. He constantly sounds business leaders to give their sentiments on the particular objectives of price movements. Artificial values and erratic fluctuations are to be avoided. The A.A.A. H.O.L.C. and NRA are the present tools, and manipulation of the dollar is not immediately expected or wanted, although it may possibly be used in the remote future. It would be used to control violent variations in either direction. Wages, President Roosevelt hopes, will rise with the cost of living.

*The Triumph of Peace.*—At once a marvel of modernity and sign of the perennial youth of the Church in adapting to its high purposes the latest goods of man's inventive spirit, distinctly through numerous amplifiers came the voice of Pope Pius XI from Rome pronouncing his benediction on the recent Eucharistic Congress at Buenos Aires: "May the Lord will that together with the victory of the kingdom and empire of our very gentle and beloved King, a triumph of peace may finally penetrate to all parts of the orb and to all minds and wills. Only so, in fact, will this poor world which we see afflicted with fraternal and regal bloodshed, be able to find true and stable peace, free from so many evils. Only where the peace of Christ in the kingdom of Christ rules are there offers of promises. With these desires and these prayers which we raise to God, we, in the person of Christ, extend to you one and all our paternal hand, and with great love and with these words impart to you the apostolic benediction. By the intercession of the Blessed Mary, always Virgin, of Lujan, special patron of the Argentine Republic, of the Blessed Archangel Michael, of the Blessed John the Baptist, of the Blessed Apostles Peter and Paul, of the Blessed Martyrs Rocco Gonzalez, Alfonso Rodriguez and Juan de Castillo, as also of all saints, the benediction of Omnipotent God, Father, Son and Holy Ghost, descends upon you now and always."

*Ownership of Art.*—An organization called the Associated American Artists has launched a sales promotional drive in forty-nine cities to get a wide public interested in owning works of art. Original etchings by American artists will be sold in department stores at a flat "introductory" price of $5, far below the ordinary rate for comparable works. With each etching will go an explanatory note and a biographical sketch of the artist, and every purchaser of a print will receive an etching manual. Along with the primary commercial purpose, the Associated Artists hope to stimulate interest in and knowledge of fine art. "Yesterday's beliefs which stamped art as reserved for the wealthy have left their impressions of snobbery upon the majority today, with the result that the uninitiated are timid where art ownership is concerned. . . . The artist realizes that the uninitiated must be led gradually into art ownership—that as an inducement price must be low and that the place of exhibition and sale must be one with which the prospective art enthusiast is familiar." The organization also hopes to displace cheap foreign prints of little or no value. Among those entering the project are Thomas Benton, John Steuart Curry, Adolf Dehn, Luigi Lucioni and Jerome Myers.

*General Johnson on National Recovery.*—General Johnson, on his last day as administrator of the NRA, delivered himself of several reflections on the state of the nation. He was emphatic that reductions of hours in the work week would probably wreck the recovery program and would have an extremely limited effect in reduc-

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ing unemployment. "How are you going to reduce hours where there is no business?" he asked, and added, "Cutting the work week to thirty hours would increase the cost of consumer goods by about 33 1/3 percent. Increasing costs 100 percent in the cotton textile industry, partly through NRA and partly through processing taxes, stagnated consumption. If you get the price low enough you can sell anything. But if you increase costs 30 percent, you'll stagnate consumption and get a depression that'll make your hair turn grey." General recovery cannot come, he held, until the heavy goods industries are revived and most of their 4,000,000 unemployed reabsorbed. He divulged that he had threatened to resign at the outset of the NRA sixteen months ago when the Public Works program was separated from his administration and a program had been scrapped whereby a large part of the $3,300,000,000 Public Works allotment would have been employed in loans to railroads, in low-cost housing projects in city suburbs something like those undertaken in Germany and the mechanization of the army, a plan calculated to activate the heavy goods industries as well as the consumption goods industries.

***Catholic Alumnae.***—The International Federation of Catholic Alumnae closed its eleventh biennial convention on October 14, after completing a program of quite unusual interest even to blasé New York. A succession of brilliant speakers discussed virtually every aspect of modern cultural activity, closing with a pointed address by the Reverend James M. Gillis on "the stupendous, and do not tell me impossible, job of rectifying the standards of the world—ethical and moral standards above all." The campaign for better movies naturally received a full measure of attention, since the federation did a good deal of pioneering in this field. Although the final resolution merely endorsed the Legion of Decency, there was a good deal of interesting discussion as to how desirable objectives might be reached. The girl scout movement and educational reform were endorsed; the delegates listened to a plea from Bishop James Hugh Ryan for endowed scholarships. Mrs. William H. Connell, jr., of Pittsburgh, was elected president, and assistant officers were chosen from virtually all sections of the United States. Mrs. James J. Sheeran, of Brooklyn, chairman of the federation's committee on Mother Elizabeth Seton, requested prayers in behalf of the canonization of that saintly woman.

***Raymond Poincaré (1860-1934).***—A native of the pleasant hilly country of Bar-le-Duc, Raymond Poincaré was ten years old when invading German troops passed through his peaceful countryside. It is said that this youthful experience colored his whole life. Poincaré first displayed no little talent as a poet, but his family and friends prevailed upon him to enter the legal profession. He became one of the leading lawyers of his day, being most proficient at argument before judges alone and settling cases out of court. He was still in his twenties when his native department, the Meuse, sent him to the French Chamber of Deputies. At thirty he became Undersecretary of State and three years later, Minister of Education, Beaux Arts and Religion. In 1894 he became Minister of Finances. At the time of the Morocco Crisis of 1912 he was called to form a Ministry of National Defense. From 1913 to 1920 Poincaré was President of France. When in 1920 he found himself a private citizen once more, most of his fortune was gone, due to expenses of office and his wife's and his own generosity. He refused to try cases before judges whom he had appointed and turned to writing for a livelihood, contributing to the *Revue des Deux Mondes, Le Matin* and American periodicals. He was Premier again from 1922 to 1924 and 1926 to 1929; confidence in his personal honesty had much to do with his saving the franc in 1926. Poincaré was noted for his lifelong devotion to France. Before the war he devoted himself to strengthening his country at home and abroad; in 1923 he sent French troops into the Ruhr to enforce the payment of reparations.

***Petrarch and Saint Thomas.***—That Thomistic philosophy continued to exert great influence on thought long after the Renaissance had officially taken charge of European culture is a fact too frequently ignored. Dozens of English writers of Shakespeare's time knew parts, at least, of the "Summa." Now, writing in the June *Romanic Review,* Professor Arpad Steiner shows that while it cannot be proved that Petrarch actually used Saint Thomas's discussion of social problems in his political treatise, "De republica optime gubernanda," "in his conception of the ideal ruler he singularly agreed." Some interesting parallels with the Thomistic "De regimine principum" are shown: the warning that kings must not be tyrants but must strive earnestly to be beneficent and merciful toward the entire commonwealth; that swamps are dangerous and must be drained; that the physical well-being of the citizens is the ruler's business rather than their moral activities; that cruelty ought to be avoided like the plague. Naturally Petrarch was original in some respects, particularly when he stipulated that beauty of architecture and landscape ought to be a civic objective.

***A Gift of Constantine.***—The renovation of the floor of the Basilica of St. John Lateran in Rome, which was described in THE COMMONWEAL of August 17, has uncovered further ruins of ancient buildings which are expected to throw much light on the history of the basilica and the Church in early Christian Rome. Two buildings have already been found. The upper one is a *Schola* or meeting room of the personal guards of the Roman emperors with an inscription of January 1, 197, when Rufinus and Lateranus were consuls. The lower building has as yet not been identified, although its walls are perfectly preserved and appear to be the extreme end of a building. It is believed that the Emperor Constantine (274-337), who made a gift of the property to the Bishop of Rome, had demolished part of these buildings in order to clear a space for the erection of this great basilica which is the Roman cathedral and the mother and head of all the churches. When Pope Pius XI was told of these discoveries he granted permission at once for the

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enlargement of the work and a group of excavators of the Sacred Archeological Commission were sent to the basilica. When the excavations are completed it is expected that a whole block of buildings will have been uncovered, indicating the extent of Constantine's gift. Other ruins comprised primitive decorations inside the Basilica of St. John Lateran, still on its original site.

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*Land Retirement.*—Mr. Harry L. Hopkins, relief administrator, has announced purchase by the government of 1,000,000 acres of sub-marginal farm land. Before the $25,000,000 of Public Works money allotted for land retirement is expended, Mr. Hopkins hopes to secure between 4,000,000 and 5,000,000 acres. Two-thirds of the people displaced "have plans of their own about resettlement . . . they simply get up and go." The others receive relief loans enabling them to get started on new farms and "also, we help them to earn some cash in addition to their farm income. . . . Of course, the real hope of this thing is the decentralization of industry." The bulk of the purchasing has so far been in the Southeast, the Middle and the Far West. The land is being converted into parks, forests, game preserves and Indian reservations. Some of the parks will be turned over to states for maintenance. Of the hoped for rural subsistence homestead communities, the one at Redhouse, West Virginia, is developing most favorably. "The units are costing less than $2,500 apiece," and an industry may soon start production there. Secretary Wallace estimates that there are 30,000,000 or 40,000,000 acres which sooner or later should be retired from agriculture.

*Aid for the Farmer.*—Nearly complete returns from 500,000 farmers in sixteen states showed that by a vote of 2 to 1 they were in favor of the continuation in 1935 of the Agricultural Adjustment Administration's corn-hog program. So far this year farmers who have reduced their corn acreage and limited hog production have received benefits from the government amounting to $70,000,000. These sixteen states account for some 65 percent of the corn produced in the United States in 1934, and only Kansas and Nebraska voted against the continuation of the plan. At Columbia University in New York, October 15, Secretary of Agriculture Henry A. Wallace declared his intention of easing off limitations on agricultural production and said, "Agricultural prosperity can be attained only by stopping that part of our production which we formerly sold abroad. I suppose we will not slide too hastily and easily into increased production." At a meeting in Rome, October 22, the United States Department of Agriculture will suggest a planned world economy in agriculture to the biennial general assembly of the International Institute of Agriculture. Dr. Rexford Tugwell, Undersecretary of Agrictulture, and Dr. Henry C. Taylor, former head of the Bureau of Agricultural Economics, will lead an American delegation of eight at the conference. Dr. Taylor is given chief credit for this plan to induce the nations of the world to grow or make almost exclusively the things which they can grow or make best and cheapest, importing from other countries what they can produce most readily.

*The Longshoremen's Case.*—The National Longshoremen's Board handed down its arbitral award for the Pacific Coast on October 12, five months and three days after the longshoremen first struck in San Francisco. The strike reached its violent climax July 5, when three workers were killed, and on July 16 developed into the general strike which lasted two days and led to the acceptance of the board as arbiter. The International Longshoremen's Union demanded absolute control of the hiring halls, and subject to arbitration, a betterment of wages and working conditions. The award granted by the board provides for joint control of the hiring halls. In each port a labor relations committee will be formed with an equal number of employers and employees. The language of the decision seems to presume that the employee members will be union men. These committees will draw up eligible lists of workers, both union and non-union. Employers may select the men they want from these lists and the men on the lists may pick their employer when asked for by more than one. The hours provision delighted the A. F. of L.—a six-hour day and five-day week, averaged over four-week periods. The old wage scale was $.85 an hour and $1.25 for overtime; the workers asked for $1 and $1.50; the board granted $.95 and $1.40. The hour provisions will either increase the overtime or spread the work, which latter is evidently its chief purpose. The decision interested the Atlantic seaboard, where an abortive striffe flared two weeks ago.

*Our Mismanaged Wealth.*—Another report by the Senate Banking and Currency Committee, which has been steadily attempting to digest the mass of sensational evidence on American financial practises, excoriated interlocking directorates because they tend to usurp the wealth stream of the nation "to its very capillaries," severely criticized the management of the majority of investment trusts and holding companies, and suggested that "the cure for our corporate ailments, circumvention of the law, investment trust and holding company abuses and interlocking directorates, may lie in a national incorporation act." The committee cited as an instance of the extraordinary power of interlocking directorates that "the partners of J. P. Morgan and Company and Drexel and Company held 126 directorships and trusteeships in eighty-nine companies, excluding subsidiaries, with $19,929,396,475.39 total resources for seventy-five of these companies." With regard to investment trusts in this country, the committee declared that they "from their inception, degenerated into a convenient medium of the dominant persons to consummate transactions permeated with ulterior motives; served to facilitate the concentration of control of the public's money; enabled the organizers to realize incredible profits; camouflaged their real purpose to acquire control of equities in other companies, and became the receptacles into which the executive heads unloaded securities which they, or corporations in which they were interested, owned."

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# THE PLAY

By GRENVILLE VERNON

## *Lost Horizons*

AN IDEA at once interesting and sound, much admirable acting with one performance of rare beauty, an excellent and smooth-running production, and capable direction made "Lost Horizons" a far more interesting play than one might have expected to see. One at least did not come away from the Harry Segall-John Hayden drama with the feeling of having eaten a puff-ball, for it had substance, at times dramatic drive, and the scenes in the Celestial Hall of Records, as well as the final love scene, were written with sensitiveness and beauty. If the other scenes had been conceived and written as admirably as these and had the characters in them been a little less merely stenciled types, the drama would have taken on a poignancy and power which might very well have made "Lost Horizons" a second "Outward Bound." A play which deals with the ultimates of life and death must be informed with poetry and must, if it does not flame, be supported by a quiet ecstasy of mood. These qualities were apparent in these four scenes, but the remaining seventeen were conceived and written as realism or as melodrama or as both. This was the chief defect of the play, but on the whole it was a work well worth doing and Rowland Stebbins deserves credit for his courage in producing it.

"Lost Horizons" shows the needlessness, the cruelty of suicide. Janet Evans kills herself because she has been deserted by the man she loves. She dies and in the Celestial Hall of Records she is made to read the book of her life as it would have been had she not cut short her destiny by her own act. She sees how she would have saved one man from the electric chair, another from suicide, a girl from her seducer, and how finally she would have met the man she really loves. Her own happiness and those of these others she had ruined by her act, and at the end we see her stretching out her arms in vain to the man whom if she had decided to live she would have met and loved, but who because of her act she has never met and who in death does not recognize her. This scene and the preceding love scene, beautifully played by Jane Wyatt and Walter Gilbert, were the high points of the play.

Miss Wyatt gave a radiant performance of the lost girl, a performance tender, poetic, uplifted by imagination — the most appealing single impersonation the season has so far revealed. Other admirable performances were given by Walter Gilbert, John Gallaudet, Thomas Louden, Betty Lancaster and Kathryn Givney, and John Hayden's direction of the whole was exceedingly skilful. (At the St. James Theatre.)

## *A Sleeping Clergyman*

THE THEATRE GUILD has not found in James Bridie's play one of its outstanding productions, despite the fact that it possesses an idea, has moments of poignancy, is admirably acted and produced. Unfortunately the telling of the story is too often diffuse, the emotion at times theatric, the idea equally at times smothered under extraneous detail. As for the symbolism of the sleeping clergyman, a clerical figure who sits in a London club and never speaks, one never knows whether the author meant it for comic relief or for cosmic significance. James Bridie is the *nom de plume* of a Scottish physician whose good sense is apparent in the major thesis of his play—that it is for God rather than for man to decide whether any particular person is to be allowed descendants. It deals with three generations of the Cameron family. The first Cameron is talented, but drunken, brutal and tubercular; his illegitimate daughter is without morality, murders her lover and commits suicide; yet her two children, also illegitimate, give the lie to their heritage, one by discovering a serum which saves the world from an epidemic, the other by becoming an influential officer of the League of Nations.

The author is then no friend to eugenics, as eugenics is defined by its self-appointed apostles. This is all to the good, and if Mr. Bridie had mastered the technique of the theatre he might have produced a play of real importance. And there was one scene, which seemed like a black-out for a review, the vulgarity of which was in a serious play artistically as well as morally inexcusable.

Ruth Gordon was excellent in all her three characterizations. The mannerisms which have been growing on her I found gratefully fewer, with a resulting gain in sincerity. Admirable too were Ernest Thesiger as Dr. Marshall, and Theodore Newton as John Hannah. Glenn Anders gave a powerful enactment of the dying Charles Cameron, the first, but was less successful in his portrait of the scientist. (At the Guild Theatre.)

## *Patience*

OF ALL the delightful performances of the D'Oyly Carte Opera Company the ones of "Patience" have so far been perhaps the most delightful despite the fact that "Patience" is perhaps the most difficult of all Gilbert and Sullivan works to make effective to a modern audience. The English esthetic movement has long passed into the limbo of things forgotten, and it takes artists of the first order to bring out the very special humor of the characters and story. Yet how magnificently did the Savoyards accomplish this! When have we seen a Bunthorne as absurd and yet as real as that of Martyn Green, or a Grosvenor as believingly preposterous as that of Leslie Rand? And as for the Heavy Dragoons, New York now knows what heavy dragoons are—or ought to be! And the Patience of Muriel Dickson—how charming in her grace, and how exquisitely she sang the music! The score of "Patience" is Sullivan at his best, equaled only by "Iolanthe" and "The Mikado," and it is only the difficulty of finding a proper cast to give it that makes it so rarely heard. Given as it was at the Martin Beck Theatre it is no wonder that crowds were turned away from all three performances. By all means let it be repeated later in the engagement.

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# COMMUNICATIONS

## CATHOLIC YOUTH MOVEMENT

New York, N. Y.

TO the Editor: A Catholic youth movement at this time is of the essence if we are to avert the tide of lethargy that has swept over our Catholic people. They have compromised their Catholic standards with those of a pagan utilitarian culture effecting thereby the emergence of the "practical Catholic."

The "practical Catholic" is a sham. He is anathema to true Catholicity for he is a moral weakling. He is the politician or business man who exploits the electorate and labor. He is the employee who fails to give an honest day of labor in return for an honest wage. The "practical Catholic" is not in short a practising Catholic.

"That's business" and "that's politics" are answers that youth has accepted with misgiving even in a more prosperous era. The collapse of our present system has more thoroughly than ever convinced our youth of the evasion in such replies. Many young Catholics disgusted with the shabby hypocrisy of their elders have turned to Communism as the last stronghold of idealism. They are misguided—but the axiom is still good: "Actions speak louder than words." Communism has the practise without the doctrine, Catholicism has the doctrine with meager practise.

A Catholic youth movement would be somewhat of an antidote to the prevailing tepidity. It would impart a feeling of solidarity among Catholic youth. It would stimulate Catholic zeal by opening avenues of expression therefor. It would be more radical than the ruddiest Red ever thought of being. It would be as radical as the saints who followed in the footsteps of the most radical Man of all time, Jesus Christ.

Who should participate in this work? The youth of the individual should not be determined by his years but by his zeal and enthusiasm. In such a movement chronological youth is neither definitive nor important.

The locus of the organization is the next point to be considered. The parish would seem to be the most desirable place for several reasons. In the parish all Catholics would be reached. This might conceivably not be the case if the movement were to be confined to schools or clubs. It is most important that the working youth be a part of this plan because they are more acutely aware of social and economic injustices than their more fortunate academic contemporaries. This does not mean that the school youth should be excluded because they too have a part to play in the program.

The next consideration is the program of the organization. The work should be counteractive and creative in nature. Its counteractivity would involve loading anti-Catholic meetings with Catholic dynamite in the persons of well-informed Catholic critics or questioners who would "blow the dynamite." This would necessitate intense training, for it is apparent that uninformed or inexperienced critics would do more harm than good. The creative aspect will be treated later in this discussion.

With a number of parochial units organized, a circuit of speakers could be arranged to visit the parishes to instruct the members in the technique of the anti-Catholic meetings and in apologetics. It would also be advisable to have persons acquainted with legislatures' calendars keep the Catholic public posted in matters pertaining to proposed legislation so that Catholics would have sufficient opportunity to express themselves thereon. In this connection it would be well for the laity to make newspapers aware of public Catholic opinion on moral questions. Importunity is frequently advantageous.

If we take the common good and community weal as our objective, it would seem necessary that we should be able to demonstrate it by tangible example. The proposition is to construct an experimental commune. The latter would be our guinea pig in formulating a Catholic Communist doctrine. This would require much time to work out in order to eliminate features that seem theoretically sound, but prove themselves detrimental to the common good.

Another phase of the creative nature of this work would be soap-box missions. The suggestion is that speakers be trained for this in much the same way as the Catholic Evidence Guild was developed in England. The obstacle of ecclesiastical approval would hinder many, but there are a few brave souls left who would dare to answer the cry from the Cross by seeking for souls for Him. There are those who would try to stop the scourging of Christ that is carried on in Union Square and Columbus Circle. They need no *Nihil obstat.*

Enough has been said of the general outline. Let us focus our attention on a method of initiating the movement. If the clergy of the parish are willing to announce a meeting of Catholic youth at the Sunday Masses much will have been accomplished. After the Masses provocative literature might be distributed to arouse curiosity and enthusiasm. Young Catholics will respond readily to a radical Catholic cause because radicalism is the temper of the times and ultra-conservatism is the temper of the older generation. The first meeting would be vitally important in establishing interest. The business of organization should be secondary to the motive of arousing spiritual zeal.

Perhaps, then, we as Catholics would be fulfilling our "historic mission" by making Catholic thought and doctrine the vitalizing factors of our own lives and by bringing Catholic thought to the attention of those who are still unaware of it.

RUTH SMITH.

## SILVER

Brooklyn, N. Y.

TO the Editor: In the September 7 number of THE COMMONWEAL, Mr. Gerhard Hirschfeld, in an article entitled "Silver," attempts to prove that the putting of silver back into the monetary system would damage "the economic interests of the country."

He says: "It is probably true that the value of silver in the world of today is largely derived from sentiment, tradition or antiquity. . . ." Why such a state-

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ment? Silver was used as money before gold, and it meets all the requirements that are necessary to be used as money.

Mr. Hirschfeld asks the question: "Why was silver abandoned as a 'dead issue'?" He then gives the answer: "It was not found possible to make the government or mint ratio of silver correspond with the open market price." This is putting the effect before the cause. The real reason was that the international financiers could not effectively control both silver and gold. They therefore had legislation enacted to outlaw silver.

Silver is sound money. We cannot have too much sound money if it is not controlled by a few. The so-called sound moneyites do not want anything done for silver. They know that there is too much silver in the world for them to effectively manipulate. They realize that the abandonment of the single gold standard means that their stranglehold on the business of the world will be unloosed.

Statistics for the past four hundred years show that nature gives us approximately fifteen and one-half ounces of silver for every ounce of gold. Why then is the price of silver under $.50 an ounce? Why this subnormal price in relation to gold? We do not have to go to our books on economics for the answer, nor can Gresham's law be brought into play. Books on economics do not tell us about the financial barons who control the money of the world. The price of silver is what it is today because the international bankers wish it so.

Professor Raymond Moley in *Today* of January 6, 1934, says: "A series of definite governmental acts throughout the world since 1920 has driven the price of silver down by approximately 75 percent." Father Coughlin in the same magazine states that "the same authorities who placed India upon the gold standard were directly responsible for slashing the price of silver."

This country is suffering from a famine of money. The international bankers will fight to the bitter end to continue that condition. We need more money and less manipulation. Not printing press money but sound money. Silver is as good as gold. It is sound money. It has been used alongside of gold for centuries until it was dethroned by fraud and corruption of public officials. It should be placed back in its time-honored position.

Money has been used as a medium of control. We must make it so plentiful that it will become a medium of exchange.

LAWRENCE JOSEPH BYRNE.

## THOUGHTS ON A SCHOOL

Northampton, Mass.

TO the Editor: I should be remiss if I failed to thank Miss Sarah Wingate Taylor for the friendly and well-considered letter appearing in your issue of October 12. Her statement that Catholic education has suffered poverty "in the things of this world, and in the things of the mind uncultured" but is now rapidly progressing, is most certainly true. Parenthetically, one might add that, in view of the enormous discrepancy between the endowments of our great Eastern secular universities and the endowments of Catholic universities, it is little short of miraculous that Catholic institutions have been able to forge ahead at all. And the credit must surely be given to the self-sacrifice and disinterestedness of the Catholic scholar and teacher who is willing to give his life and energies for a mere pittance and to put up with inadequately equipped libraries and laboratories, working often in discouragement and against heavy odds. Statements of fact need no apology, nor was it my intention to offer one for the work that our religious teachers "are doing or will do in the non-religious spheres of education."

In so short an article as mine I limited myself to a brief consideration of one aspect only, the contrast of one fundamental difference between Catholic and non-Catholic approaches to the problem of education. But I should hate to think that I entertained any such idea as that "in general we might well despair and resign ourselves to maintaining a system of schooling, which, in all but the religious features, rests complacent in offering the second, third and fourth rate."

As a matter of fact, to guard against any such misapprehension, I took pains to call my readers' attention to a concrete example, which, though of a secondary school, remarkably fulfils the highest aspirations of Catholic education. Because of its unrivaled excellence in scholarship and because, following the great traditions of English Benedictine education and our Holy Father's expressed wishes of making the Liturgy of the Church the focal point and source of life, Portsmouth Priory school deserves the widest recognition. In this school, it seems to me—and I do not suggest there are no others—we have a happy but still comparatively rare combination of the finest cultural and intellectual attainments together with a profound sense of the importance of Catholic liturgical life, than which combination there can be nothing more desirable in Catholic education. I regard this school both as a symbol and an earnest of things to come throughout Catholic American education. Hence, may I conclude by echoing Miss Taylor's words?

"It is the Mass that matters, certainly. Yet by virtue of much prayer and plugging the rest shall be added unto us."

CORTLANDT VAN WINKLE.

## RELIGIOUS STUDY CLUBS

Jamaica, L. I.

TO the Editor: I was very happy to read the article by Edwin V. O'Hara in the September 28 issue of THE COMMONWEAL.

He hits the nail on the head, when he points out the real need of the day, "adult religious education" instead of "adult religious instruction." I have felt for a very long time that, if this work is to be done, it will have to be by the laity. The clergy, after all, can only instruct the laity. It is up to the laity to educate themselves. If they come to the rescue, all will be well; if they stand back, a fearful catastrophe will take place.

JOHN J. GEIS.

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# BOOKS

## Recent Biographies

THE ART of biography has never been defined. When all is said and done, most of us seem to prefer relatively pedestrian writing about a glamorous subject—prose that lets you feel that the author has been at some pains to get the facts about a matter which is beguiling. What then could be a safer bet than a good prince or a queen? Unfortunately Elizabeths and Marys are not born every day. M. R. Hopkinson has done her best to make a real character of "Anne of England" (New York: The Macmillan Company. $3.75), but somehow she remains just feminine tapestry against which the lights and shadows of a great English age play a little fussily but dramatically. Anne was a good woman, who gave birth to six children (not sixteen, as historical guess-work would have it) and lost them all in their infancies, loved her Danish Prince exceedingly well, and maneuvered with what grace she could between indefatigable Whigs and Tories. The Duke of Marlborough was winning battles for England, Isaac Newton watched apples fall, Dean Swift castigated the human race, and the Stuarts were eventually ironed out of the picture. Anne, whose father was consistently intriguing for Catholicism, feared nothing so much as Popery—a sentiment in which her biographer indulges to no little extent. Mrs. Hopkinson cannot see Sarah Marlborough for dust, which fact suffices to characterize the biography as safe, sane, middle-class, Protestant and respectable.

"Queen Victoria and Her Ministers," by Sir John Marriott, is one of the most useful of books about political Victorianism on the library shelves (New York: E. P. Dutton and Company, $3.50). It has none of the Strachey brilliance, and none either of the Strachey narrowness and bias. Barring a too liberal sprinkling of conventional adjectives, the writing is first-rate, and the kind of perspective established is engrossing. The biographer's chief purpose is to discuss the Queen's relations with her illustrious statesmen—as stalwart and impressive a group of citizens as any epoch in English history can show. Victoria had poise to spare and, apart from a measure of womanly obsession for little details, a quite considerable amount of sense. Sir John's discussion of the Melbourne, Palmerston and Rosebery episodes is particularly valuable. The summary of "Gladstonism" is judicious but not as good as one might expect of a historian so able as the author.

An almost edifying life of Cleopatra would seem as remote a possibility as a golden-egg-laying goose, but Gaston Delayen's "Cleopatra," translated from the French by Farrell Symons, is it. While the biography is somewhat "romanticized," the author possesses expert knowledge of Egyptian history, and draws a picture of a woman who had to deal with given political situations in the best way she could. She was an astute and practical little body, for whom love was incidental to driving a shrewd bargain. M. Delayen shows very clearly how the ancient conception of woman, based upon a this-worldly definition of

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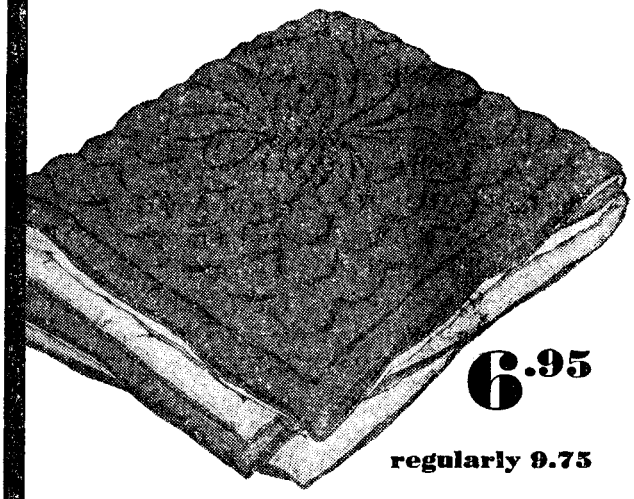

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# Next Week

The tenth anniversary number of The Commonweal will be a survey that will look not only backward, but also forward over the world we live in, its literature, arts and public affairs. Michael Williams, founder of The Calvert Associates when The Commonweal was only an idea, and editor of the magazine when it was finally launched ten years ago and through the strenuous and turbulent and often uncertain intervening years, will write of things seen and done, and of plans for the future. . . . FROM ONE AGE TO ANOTHER, by Carlton J. H. Hayes, one of America's most distinguished historians and a member of the Editorial Council of The Commonweal, gives a historian's-eye-view of the main trends of the past decade and the present time. . . . RECOVERY OR REGENERATION, by Ralph Adams Cram, eminent architect and author, one of the first supporters of and contributors to The Commonweal, is a "preliminary sketch" for a craft and farming community which would eliminate the causes of economic distress. . . . PSYCHOLOGISTS AND RELIGION, by James J. Walsh, physician, author and member of the Editorial Council, recalls some famous foolish fads. . . . JOAN OF ARC—HERETIC OR SAINT? by T. Lawrason Riggs, chaplain of the Catholic Club at Yale University, liturgist and member of the Editorial Council, explains an apparent reversal of judgment by the high authority of the Church. . . . ORESTES AUGUSTUS BROWNSON, by Daniel Sargent, is a vivid and delightful biographical sketch of one of the early strugglers to found a Catholic press in this country. . . . THE THEATRE—TEN YEARS, by Richard Dana Skinner, offers a reviewer's-eye-view over the past decade and a conclusion that the theatre, because of the nation's, and the world's, present struggle with adversity, will come to closer grips with the realities of life. . . . AFER THE REVOLUTION, by George N. Shuster, Managing Editor of The Commonweal, sees us at the very moment in the midst of a revolution and weighs those things likeliest to survive.

chastity, found expression in the "Serpent of the Nile"; and his comments on this, no less than his résumé of what Christianity did for the feminine sex, are incisive and commendable. One may add that, unlike most works dealing with the ancient world, this book is as readable as a modern novel (New York: E. P. Dutton and Company. $3.75).

Literary biography and autobiography are not exactly rare. Archibald Marshall, whose "Out and About" is a volume of "random reminiscences," is a more interesting man than he usually seems. Reading *about* his books leaves one cold—gives the impression that here is a minor Trollope writing incessantly about the interiors of stuffy houses. But strangely enough, after a plunge into his novels one feels exhilarated and fascinated, going on and on virtually in spite of oneself. Marshall is the undiluted prose of life, but he is oddly good. The present autobiographical volume is no exception to the rule. A detailed "Contents" analysis, which is prefixed, sounds woefully dull. Yet it really isn't and proves to be as illuminating and enjoyable a portrait of an honest, modern English literary career as you or I could expect to find. Mr. Marshall doesn't try to be clever—which doubtless would lead to appalling results. But he has an uncanny gift for reality. There is more information about Gilbert Chesterton, Lord Northcliffe and others here than is to be found in some big biographies, and much admirable photography of society (New York: E. P. Dutton and Company. $3.50).

"My Cousin, F. Marion Crawford," by Maud Howe Elliott, is a book some sections of which have appeared in The Commonweal (New York: The Macmillan Company. $2.50). It is a slap-dash biography, in which items of genuine interest are served in a soup of gossipy prattle about nothing in particular. No doubt the chief value it has resides in the picture afforded of the "social set" with which Crawford was affiliated. "Marion," says the author on page 131, "had learned the art of wine making in the simplest, most natural way, as he learned so many of the arts of life." That is a characteristic sentence in a book which dodges almost every serious issue and skips about among teacups and love affairs with an agility worthy of one of Pope's ladies. Nevertheless there is entertainment in a good deal of this fluff and some shrewdly garnered information about the human species. Crawford was a remarkably many-sided and many-talented rather than a great man. This Mrs. Elliott implies, even if she does not say it plainly.

Alexander Cruden was a funny old Scotch duffer who managed to complete a monumental concordance of the Bible. But as Edith Olivier points out in her "Alexander the Corrector" (New York: The Viking Press. $2.50), he was also a most eccentric human being. After failing to persuade a noble Lord of his desirability as a teacher of French (Cruden is said to have been an especially horrifying specimen of a nation incapable of learning French), he turned to the human race and desperately tried to effect a few moral reforms. His is just a curious little out-of-the-way career, but Miss Olivier has genuine literary talent and makes the narrative very beguiling.

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There is an unmistakable revival of devotion to the eighteenth century. Symptomatic of it is Willard Connely's "Sir Richard Steele," a full-fledged biography of more than 450 pages (New York: Charles Scribner's Sons. $3.75). The author, an American now residing in London, has long been a student of the period and is no amateur in literary research, as his life of Wycherly has shown. Steele is well presented, dissected and unearthed in this volume, which has a cynical flavor but consists for the most part of solid viands. Of particular interest possibly are the sections in which Mr. Connely discusses Steele's relations with the theatre. The man himself, one may well feel, is the victim of something like overemphasis on the part of the biographer, who struggles so hard to tell everything, that the reader has sensations akin to those which might be his as a member of a trial jury. Often surprisingly well written, the book has the disadvantage of somehow being comparatively static. Is that because Mr. Connely relishes too well the epithet for the epithet's sake? At any rate, there is no better life of Dick Steele, who was an amazing person and a great journalist.

A side of the World War too infrequently noticed is portrayed in a quiet but extraordinarily vivid and real autobiography, "Black Monastery," by Aladar Kuncz (New York: Harcourt, Brace and Company. $2.75). The author (recently deceased) was a Hungarian schoolmaster who happened to be visiting Paris when war broke out in 1914. Together with numerous others in the same plight he was detained and sent to a concentration camp where life was often at the mercy of hostile, inefficient and mercenary officials. Strangely enough, perhaps, Kuncz's book is never bilious. He seems to have regarded everything which occurred as inevitable; and this intellectual outlook enabled him to view events with objectivity in which there was also pity and self-effacement. There are few books of this sort, and Kuncz's happens to be a very good one.

There are other biographies on our shelves, but this article must stop somewhere. We shall refer briefly to just three more. "Davy Crockett," by Constance Rourke (New York: Harcourt, Brace and Company. $2.50), is ostensibly written for children but has a delightful saga flavor and a mastery of phrase which older readers will appreciate. The book is not a little like "Treasure Island" in quality, though to be sure the temper is quite different. "Saint Brigitta of Sweden," by Edith Peachy, is a full and carefully written life of a woman who belonged to Christ in the genuine mystical sense. She was the Saint Catherine of Siena of the north, and more should be known concerning her (London: Washbourne and Bogan. 12s. 6d.). "Lafayette in America Day by Day," prepared by J. Bennett Nolan for the valuable *cahiers* sponsored by the Institut Français de Washington, is a detailed chronicle of Lafayette's movements. Appended is a useful bibliography. A drawing of Lafayette, possessing great interest, serves as the frontispiece and there are other good illustrations (Baltimore: Johns Hopkins University Press. $2.75). Verily, of the making of books there is no end.

T. C.


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# The New Butler

*Butler's Lives of the Saints: Volume IX, September; edited by Herbert Thurston, S. J., and Donald Attwater. New York: P. J. Kenedy and Sons.* $2.75.

"AS in the two preceding volumes, July and August," we are told in a prefatory note, "the text of Butler's 'Lives' has been revised and additional notices written by Mr. Attwater, Father Thurston being responsible only for the bibliographies and notes accompanying them."

The completion of this monumental series may be hoped for before many years, since this is the seventh volume to be published. It gives us, besides accounts of such feasts as the Birthday of Our Lady and the Exaltation of the Holy Cross, the lives of saints as famous as Jerome, of those whose names at least are familiar to most of us, such as Thomas of Villanova and Nicholas of Tolentino, and of such very obscure saints as Grimonia, Anastasius the Fuller, and Disibod. The holy lives are scattered over a period nearly coterminous with Christianity, from Saint Matthew to Blessed John Gabriel Perboyre, martyred in China in 1840.

Almost anyone can find specially appealing saints and beati in the volume. For students of English letters there is, for instance, the great fourteenth-century mystic, "Blessed" Richard Rolle, who was the object of a popular cultus but whose cause was never prosecuted. Such students, incidentally, may not have realized that the familiar carol in honor of "Good King Wenceslas" (who was not a king), was written in the nineteenth century to a medieval air. For economists there is the pious pawnbroking of Blessed Bernardino of Feltre. And for all our countrymen, since we now enjoy the privilege of his Mass and Office, there is the inspiring life of Saint Peter Claver. We may well be ashamed of our grumblings at the hardships of the depression as we read of this heroic Jesuit, who for forty years, amid indescribable horrors of brutality, filth and disease, gave earthly and heavenly succor to the Negro slaves at Cartagena, and is now the patron of missions to their race.

As in the earlier volumes, the revisers continue to reject many venerable legends; such words as "extravagant" and "fabulous" abound in Father Thurston's notes. The fact has no doubt shocked some readers and has even led one reviewer to declare that "the aroma of supernatural piety which hung about Butler's uncritical pages has evaporated in the new edition." Yet surely such piety ought not to depend on ill-authenticated marvels. One may feel that some legends might have been less abruptly dismissed, but does not their uncritical acceptance in a critical age tend to undermine the apologetic force of the whole argument from miracles? If we hesitate, for instance, to admit that the charming story of Saint Giles is historically impossible, or that we know very little of the "holy moneyless physicians," Saints Cosmas and Damian, is not the impressiveness of really well-attested wonders, like the stigmata of Saint Francis or the levitations of Saint Joseph of Cupertino, greatly lessened? Let us not forget, moreover, Saint Augustine's

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warning that Our Lord did not work miracles for the sake of miracles, and that those who saw these marvels without understanding their spiritual significance were like men admiring the beautiful letters of a manuscript which they cannot read? Let us not merely wonder at the events, the Saint continues, but let us understand and follow. *Tales nos in schola Christi esse debemus*—such we should be in the school of Christ! And in the school of the saints, His brethren and ours, with its infinite variety of lesson and example, let us learn to look beyond miracles, convincing or doubtful, to the supreme miracle of grace, working with mighty power in the tireless benevolence of Saint Catherine of Genoa, in the strange isolation of Saint Simeon Stylites, in the dying prayers of martyred children in Japan.

T. Lawrason Riggs.

## Debatable

*The Influencing of Character, by H. W. Hurt. Hollywood, Florida: The College Blue Book Company.* $1.50.

THE BOOK financed by the Laura Spellman Rockefeller Memorial is seemingly intended to demonstrate the character training value of the Boy Scout Movement and especially the correctness of the principle: "Learn by doing." It is well written, in an inspirational rather than didactic style and will undoubtedly please all those who designate religion, sin, grace, supernatural virtue, and a permanent moral code with divine sanctions as "glittering dishes" long out of fashion as well as out of practise.

However, others who have not yet found it reasonable or warranted to substitute "modern" psychology for revealed faith and Aristotelian philosophy might find fault with Dr. Hurt's definition of character and with much that follows it. Character is not the same as behavior, although qualities of a particular character and its expression may indicate the weakness or strength of that character. Not everything can be learned by doing; some things have to be learned by not doing, and the latter are of greater importance. Without self-denial, says the Master, we cannot be His disciples.

What Dr. Hurt set out to prove, he has seemingly not accomplished. Scouting has many advantages but the influencing or building of character is not among them. If a commercial agency endeavors to evolve a universal religion, it defeats its own purpose. It is more convincing to demonstrate the results of a cause by effects than *a priore*. Too many things may interfere with probabilities. To judge from results, existing conditions among American youth, modern character training agencies do not seem to have much influence upon eternal and accepted morals. In fact, it seems to be so little that it is preposterous to claim influencing of character by purely natural means.

It is not the task of a reviewer to refute erroneous statements or principles announced, but he wishes to emphasize the remark of Dr. West in the Introduction. It seems to allude to the Divine saying: "Without Me you can do nothing."

John Palmer.

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## Briefer Mention

*Four Generations, by Naomi Jacob. New York: The Macmillan Company. $2.50.*

THE TITLE of this book makes fairly obvious what type it is, and it gets more and more obviously a type book all the way through. There is a really unusual lack of originality in the conception of the novel and a remarkably bold use of stock situations and characters. It is a family saga dealing with two generations and memories of another and hopes for a fourth. Soames Forsythe is made a professional art dealer instead of an amateur, and as an added quirk is made half Jewish. It is, however, unwise to pin down the reminiscent elements because one is immediately flooded, and, of course, the book does not follow at all accurately the plots of Galsworthy. The family plot—the establishment of wealthy respectability and the attacks made thereon, and the picture of the centrifugal and centripetal forces acting on the family—is inherently an interesting one, and Naomi Jacob's book has a kind of dogged interest in spite of the amazing tritenesses. The craftsmanship is capable enough, but the philosophy is quite unbeguiling and a sense of importance is not there.

*Collected Essays, Papers, etc., of Robert Bridges, XVI-XX. New York: Oxford University Press. $1.00.*

REPRINTING Mr. Bridges's scattered papers is proceeding merrily, and the student of modern letters who gets these little volumes as they appear must consider himself fortunate, indeed. The point of view is sometimes very personal, crotchety even; the "reformed" type-font is occasionally more than exasperating; but the value of the criticism is really very great. First in the present volume is the admirable paper on the English Bible, which makes the point that Britain owes more than can ever be told to the fact that the Scriptures were given the people in so matchlessly beautiful a form. Papers on Sir Thomas Browne and John Bunyan are, perhaps, a little like luxuries, despite the shrewdness of the comment they contain. Mr. Bridges on Santayana is refreshing and uniformly pertinent. A final essay deals with grammar, a subject to which the poet devoted unflagging attention. The little book far outweighs in value dozens of vastly more imposing tomes.

## CONTRIBUTORS

RICHARD J. MAYER is associated with the *Wall Street Journal.*

HENRY BELLAMANN, author and musician, is chairman of the examining board of the Juilliard Musical Foundation.

ELIZABETH BOHM is a Massachusetts poet.

ED WILLMANN is director of the Press Bureau of the National Conference of Catholic Charities.

GEOFFREY JOHNSON, English poet, is the author of "Quest Unending" and "Changing Horizons."

IAN ROSS MACFARLANE, in a twelve-thousand-mile bicycle trip through Europe, Syria and Palestine, came in contact with leading political and industrial figures.

SISTER M. ELEANORE is a member of the Congregation of the Holy Cross and the author of "The Literary Essay" and "The Troubadours of Paradise."

REV. T. LAWRASON RIGGS is the chaplain of the Catholic Club of Yale University.

JOHN PALMER is a new contributor to THE COMMONWEAL.

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